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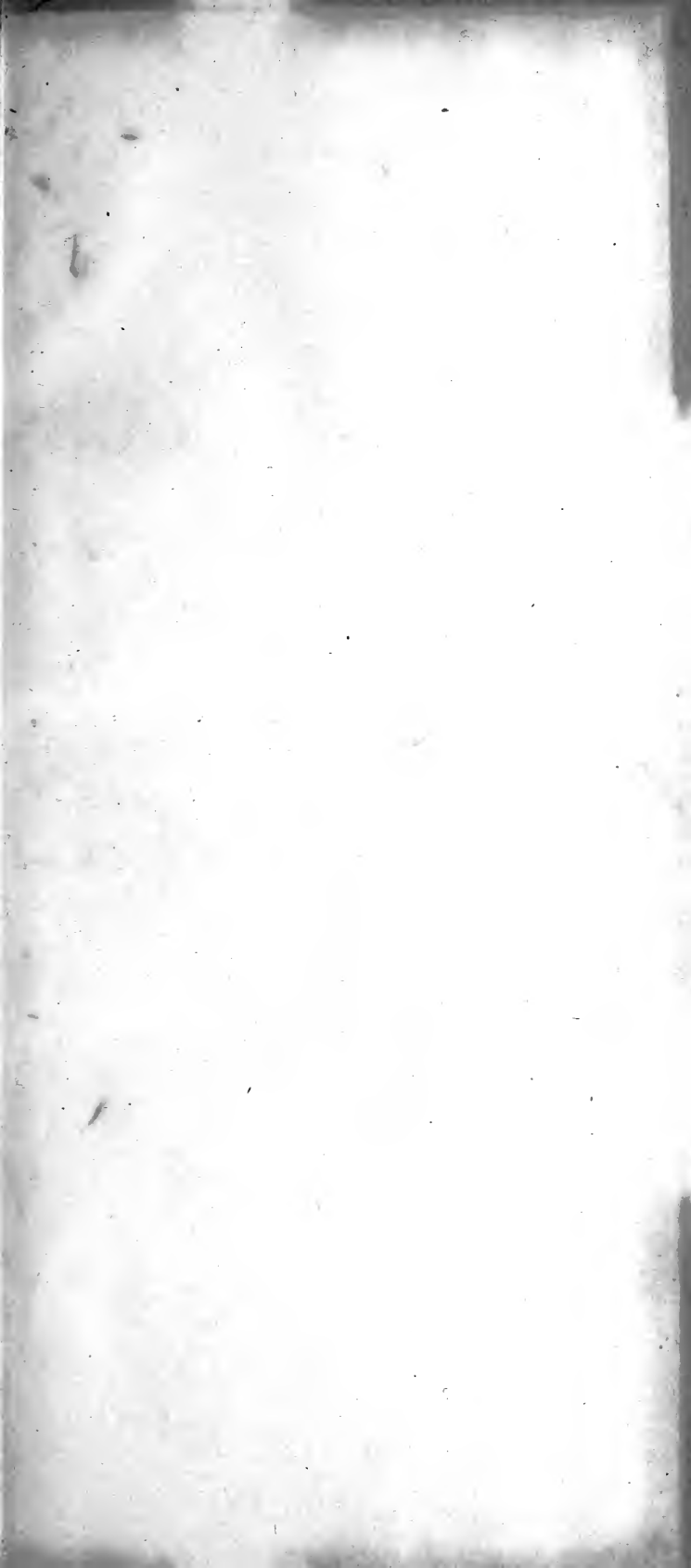
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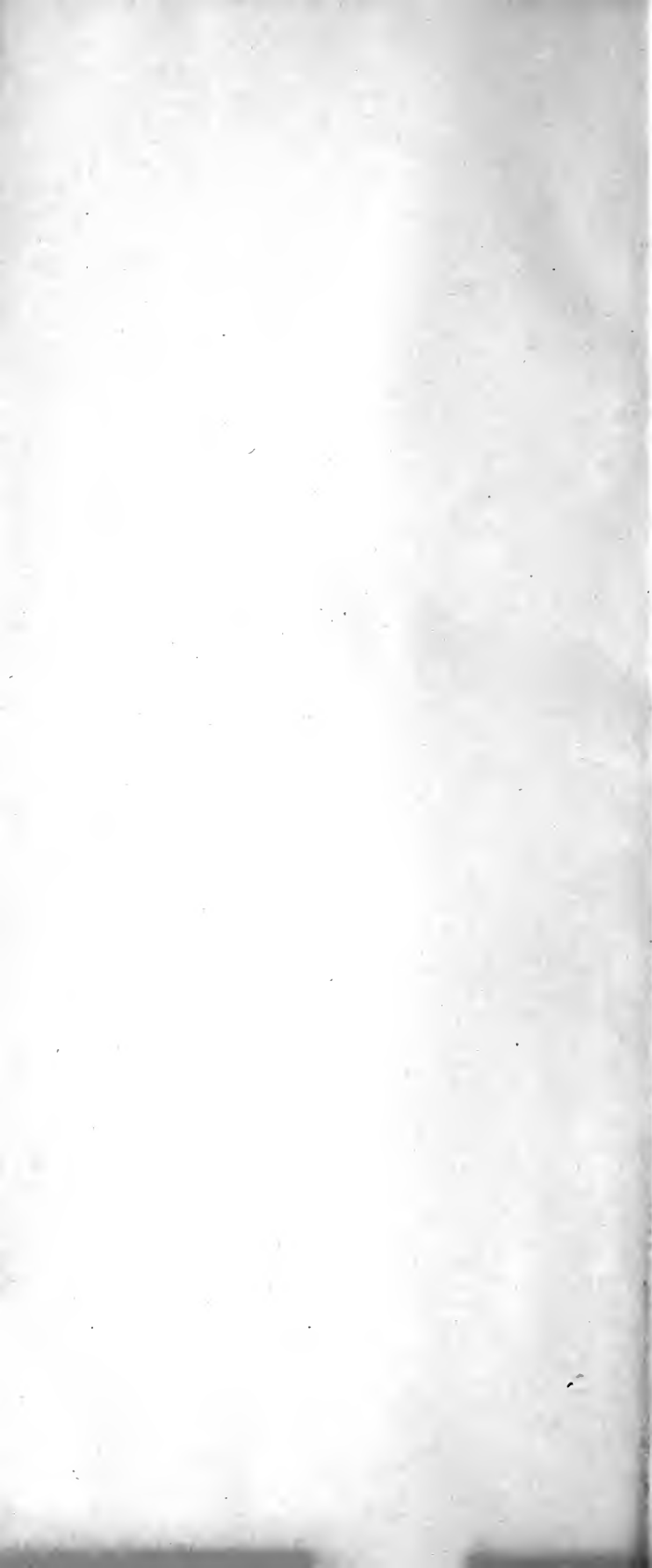
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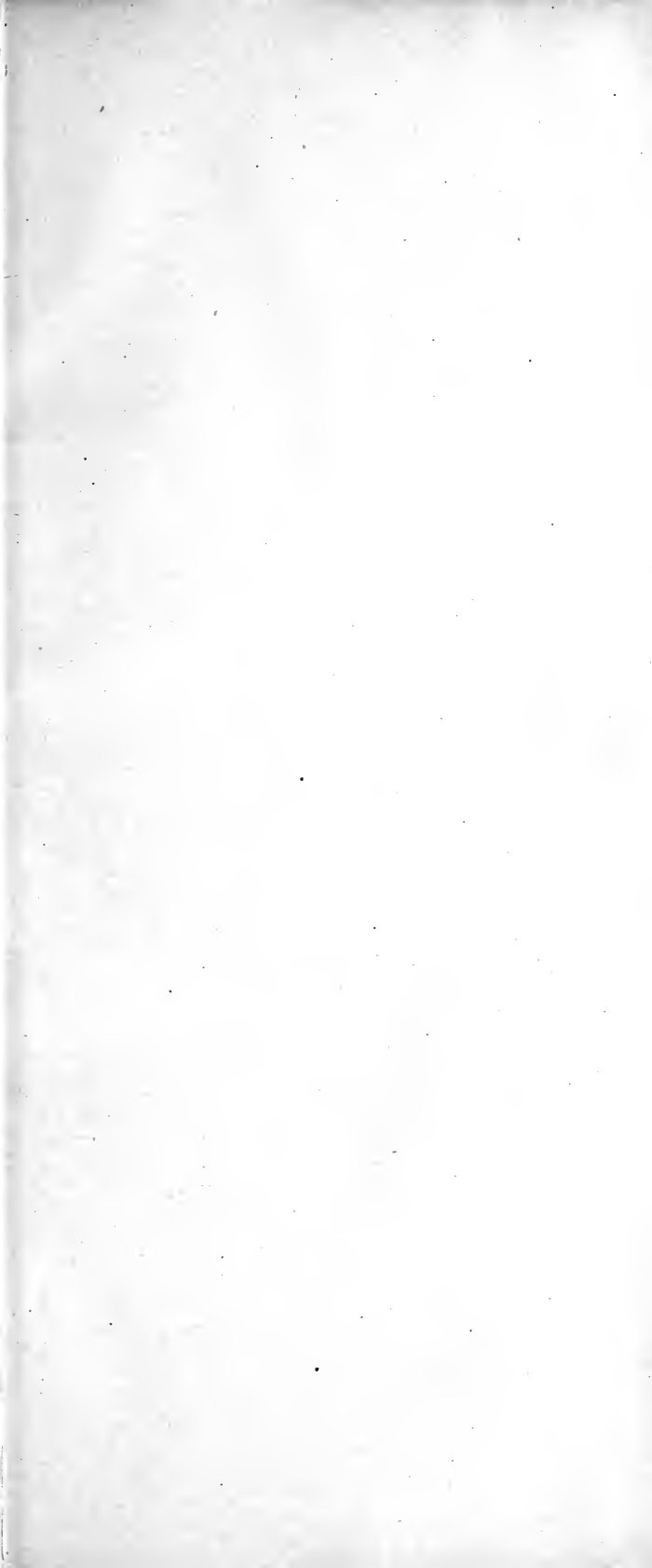
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UNITED STATES OF AMERICA.









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Special Edition for
"Young People's Meetings"
Ocean Grove, 1895

HINTS

on Prayer
Revivals and
Bible Study

With Eleven "Inspirational Lectures"

BY

any
Charles H. Yatman

Philadelphia, Pa.

(1917 N. 18th St.)



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PRICE, 25 CENTS

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By CHARLES H. YATMAN

Press of J. J. Little & Co.
Astor Place, New York

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“ PRAY WITHOUT CEASING ”

Prayer

~ VICTORY IN PRAYER ~

“ Unanswered yet ? ” Faith cannot be unanswered.

Her feet were firmly planted on the rock ;

Amid the wildest storms she stands undaunted,

Nor quails before the loudest thunder shock.

She knows Omnipotence has heard her prayer,

And cries: “ It shall be done—sometime—somewhere.”

THINGS TO REMEMBER

ABOUT PRAYER.

Remember "Delay is not denial."

Remember Faith is essential for fulfillment.

Remember Secret prayer is the secret of power.

Remember You may ask for gold as well as grace.

Remember They pray best who love most.

Remember You may pray for every good thing.

Remember Not to limit the Holy One of Israel.

Remember Always to add "Thy will, not mine, be done."

Remember Luke xviii is the prevailing prayer chapter.

Remember The secret of answer is found in John xv, 7.

Remember Prayer may enter every domain of need.

Remember John xvii is the great prayer of Jesus.

Remember They need unction who pray in public.

Remember Long prayers are not always the most powerful ones.

Remember Numbers do not always make the best prayer-meeting.

Remember To begin or end no day without prayer.

Remember To have stated seasons of prayer.

Remember To have a private closet of prayer.

Remember Neglect of prayer is spiritual suicide.

Remember God's willingness and power go together.

Remember To always couple prayer with thanksgiving or praise.

What prayer should consist of :

PETITION.

REVERENCE.

ADORATION.

YEARNING.

ENTREATY.

REQUEST.

A PRAYER LIST.

- | | |
|---------------------------------|--------------------------------|
| Pray for the Aged. | Pray for Liberality. |
| Pray for Assurance. | Pray for Light. |
| Pray for those in Authority. | Pray for Love. |
| Pray for Awakened Sinners. | Pray for Manliness. |
| Pray for Backsliders. | Pray for Mercy and Compassion. |
| Pray for the Bible Cause. | Pray for Missionaries. |
| Pray for the Blind and Deaf. | Pray for Morality. |
| Pray for Boldness. | Pray for the Mourner. |
| Pray for Charity. | Pray for our Native Land. |
| Pray for Cheerfulness. | Pray for Obedience. |
| Pray for the Children. | Pray for the Oppressed. |
| Pray for the Church. | Pray for Orphans. |
| Pray for Comfort. | Pray for Parents. |
| Pray for Consistency. | Pray for Patience. |
| Pray for Constancy. | Pray for Peace. |
| Pray for Contentment. | Pray for People in Peril. |
| Pray for Converts. | Pray for the Persecuted. |
| Pray for our Country. | Pray for Perseverance. |
| Pray for Courage. | Pray for Physicians. |
| Pray for Daily Bread. | Pray for the Poor. |
| Pray for the Desolate. | Pray for Power. |
| Pray for the Disappointed. | Pray how to Pray. |
| Pray for the Dying. | Pray for Preachers. |
| Pray for Earnestness. | Pray for Preparation. |
| Pray for your Enemy. | Pray for the President. |
| Pray for Evangelists. | Pray for Prisoners. |
| Pray for Faith. | Pray for Protection. |
| Pray for the Fatherless. | Pray for Purity. |
| Pray for Food and Clothing. | Pray for Quietness. |
| Pray for Forgiveness. | Pray for Relief. |
| Pray for Freedom. | Pray for Resignation. |
| Pray for your Friends. | Pray for Revivals. |
| Pray for Gentleness. | Pray for Righteousness. |
| Pray for Godliness. | Pray for Rulers. |
| Pray for God's Kingdom to Come. | Pray for Safe Journeys. |
| Pray for God's Will to be Done. | Pray for Safety. |
| Pray for Gold. | Pray for Salvation. |
| Pray for Good Success. | Pray for Schools and Colleges. |
| Pray for Grace. | Pray for Sinners. |
| Pray for Guidance. | Pray for the Sorrowful. |
| Pray for Health. | Pray for the Spirit of Power. |
| Pray for the Heathen. | Pray for the Starving. |
| Pray for Help. | Pray for the Suffering. |
| Pray for the Holy Spirit. | Pray for Teachers. |
| Pray for Hope. | Pray for Temperance. |
| Pray for Humility. | Pray for Truth. |
| Pray for Instruction. | Pray for the Unhappy. |
| Pray for the Intemperate. | Pray for Unity. |
| Pray for the Israelites. | Pray for Usefulness. |
| Pray for Joy. | Pray for Virtue. |
| Pray for Kindness. | Pray for Widows. |
| Pray for Knowledge. | Pray for Wisdom. |
| Pray for Laborers. | Pray for Work. |
| Pray for Law Makers. | |

HOW TO PRAY.

PRAYER; oh! what a power it is, and yet thousands of Christians don't know how to pray. I want to write in a very homely way on the subject. You will find in the twelfth chapter of Luke that the disciples were anxious to have Jesus teach them how to pray. They had been listening to him as he plead with the Father, and now they want instruction, which they knew he could give, for John the Baptist had also taught his disciples. It is never recorded in the Gospels that Christ prayed, but, immediately following it, there was some mighty work done by him. If you ever do any great thing for God, it will be after prayer, much prayer. The prayers of John Knox shook Scotland and the queen on the throne. Luther talked with God till his soul found strength that shook the Pope from head to toe. Now you can pray as Knox or Luther did if you try. Go through the Bible and study what has been done there. Take Jacob first. There is now, and has been, a great hue and cry against him. There is no doubt about his character, it was bad, but we find him in prayer. That thirty-second chapter of Genesis is one of the mightiest in the Book. God blessed him as he prayed. Take the prayer of Daniel. In the second chapter of his prophecy you will find that four men held a prayer-meeting, only four, but the result saved all the wise men of that great city. It don't take one hundred to hold a good prayer-meeting. Get four of you together, and you will have a mighty time. Don't ask God for things you don't need, and don't ask for anything for which you have no faith. It is impossible to please God without faith. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

I get very impatient over long prayers in prayer-meetings. One man covers everything that is wanted and a good deal more, and when the next man prays, why, it is only a repetition of the same desires, and the people don't like it. Another thing, away with those old prayers that every one knows by heart. There are certain men who every week will offer up the same prayer in service. How refreshing it would be to hear one of these get up and pray, "God be merciful to me a sinner," then sit down. There would be many a Methodist "Amen" in that meeting, I feel sure, at least in the heart. Leaders ought to tell those who pray too long, to quit. Good meetings have been killed by long prayers.

Without prayer there will be no power to win souls. Write the names of unconverted ones down in your Bible and pray them into the kingdom of God. I am saved to-day because of my mother's faith and prayers. Take the Syrophenician woman's daughter who walks the streets of gold, and she is there because of her mother's prayers. Pray for your children with them kneeling by your side. Learn to hear your own voice in prayer. The first thing when you wake up in the morning, talk with God. Speak with him before you talk with any one else. And so the last thing at night.

John 15:7 is a great prayer verse, and all ought to study the seventeenth chapter of the same book. I find it a good thing to often make a list of my needs, then find a promise that fits, like Philippians 4:19, then go to God in prayer, and the answer comes. You have as much right to ask for gold as grace. No one can read the words of Christ and not believe that. In the past eight years I have raised by prayer and proving the promises found in Psalm 81:10, Haggai 2:8, and Psalm 37:4 and 5, nearly five hundred thousand dollars. Again, let me call your attention to the twenty-sixth verse of the Victory Chapter of the Bible—the eighth of Romans. There is the secret of prevailing prayer. Ask God for both big and little things. Keep in the spirit of prayer. Get so in earnest that distractions will not crowd in on you. Thank God for what you get. In dealing with inquirers get them to pray. Begin no task without prayer. Have stated seasons for prayer. It

is good to have a closet for prayer. Don't approach God irreverently. There will be times when the Spirit calls you to pray; do it. Don't confine your petitions to yourself, but ask God for his kingdom to cover the whole earth.

THE RIGHT SOURCE.

THOUSANDS go to others for help. Why not go to God? It was He who said, "Fear not, I will help thee," and behind the promise was the strength of Omnipotence.

* * *

You will find written on the opening fly-leaf of my Bible these words:

"Be careful for nothing."

"Be prayerful for everything."

"Be thankful for anything."

Little favors of God often outweigh the biggest gift of the world. Satan knew this when he offered Christ the whole world for one bow.

PRAYER-MEETINGS.

THE regular mid-week prayer-meeting could be made a mighty power and filled to overflowing if the following simple rules and suggestions were carried out:

1. Let some one call together in his home twenty-five people of the parish, who have gifts enough to take part to edification.

2. Give them a happy social hour with a nice luncheon; never mind if it does cost time, trouble, and money.

3. After lunch, tell them what you want and pledge them to it as follows:

Be present, rain or shine.

Come early, with cheering faces.

See that everybody has a book to sing from.

Have the room well lighted.

Keep the temperature at sixty-five degrees.

Get the people together, and front seats full.

Rule out long preludes, and interludes, and afterludes, on organ or piano.

The twenty-five should sing in strong, clear tones and with good time.

Every one be ready to offer a short, very short, pointed prayer.

Let the twenty-five demand reverence, mingled with joy, by their every act.

Have ready some good Scripture, testimony, or song.

Permit no one to be lengthy, not even the preacher.

Never follow the same order; vary the services.

See that sinners are urged to accept Christ.

Close the meeting promptly.

The twenty-five then speak to everybody in the room.

Ask them to bring some one else next week.

PAUL'S MATCHLESS PETITION.

NO recorded prayer in Scripture, outside those made by the Lord Jesus, quite equals the one by Paul in his Epistle to the Ephesians, chapter iii., which is the "Bottomless Chapter" of the Bible. Beginning with verse 12, he says:

12. In whom we have boldness and access with confidence by the faith of him.

13. Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14. For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15. Of whom the whole family in heaven and earth is named,

16. That he would grant you, according to the riches of his

glory, to be strengthened with might by his Spirit in the inner man ;

17. That Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love,

18. May be able to comprehend with all saints what is the breadth, and length, and depth, and height ;

19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.

WHEN YOU PRAY IN PUBLIC.

LET your voice *in its tone* be helpful.

Whether you stand or kneel, speak so all can hear.

Let your petitions be suited to the occasion and to the people.

Be very reverential in your approach unto God.

Trust inwardly for the help of the Holy Ghost, that you may have unction.

Brevity, with great faith, will add power.

Mingle adoration, thanksgiving, and praise with the petitions.

If there is disorder or noise in the room, wait until it ceases before you begin.

Often have the people follow you in posture, when you pray ; all kneeling, or all standing, or all bowing their heads.

The length of your prayer should depend largely upon the facts as to whether others are to follow, or yours is to be the only audible petition.

The use of Scripture, both in promise and petition, is most helpful.

Use not vain repetitions, and cease when you are through.

PSALM LI. AS A PUBLIC PRAYER.

LET the leader of a meeting, instead of offering extempore prayer, ask all heads to be bowed ; then let him read as a prayer Psalm LI., the " Prodigal's Psalm," changing to the plural, so as to make it fit the needs of the company rather than of the leader.

HOLD MEETINGS TO PRAY FOR THE HOLY SPIRIT.

THERE are no meetings that can be held quite so profitable to the Christian as those where the company gather for the one desire that God will pour out His Holy Spirit.

If you sing at all (and it's best often, in such a meeting, not to sing), let it be hymns on the Holy Spirit. Before prayer, let such Scripture as the right portions of Joel ii., Acts ii., and John xvi., with Luke xxiv. 49, and Zechariah iv. 6, be read ; then all kneeling call upon God for the indument of power from on high. Pray to be filled with the Holy Ghost. Pray that Paul's matchless petition in Ephesians iii. may be made true then and there. Let every one make an audible prayer. This waiting upon God will yield such harvests from heaven as will give power to the faint, strength to the weak, comfort to the afflicted, success to the reaper, and glory to God.

WHEN TO PRAY.

ALWAYS when you arise in the morning.

Always when you retire at night.

Kneel by the bedside and briefly thank God for His mercies, and ask that He continue them, for Jesus' sake.

It is good, at the evening prayer, to present your friends and loved ones by name.

The blessing of God should be asked, and thanks returned, at meal times.

Always bow your head and pray when you enter the house of God to worship.

When leaving home on a journey, pray. When tempted not to pray, then be the more sure to do so.

PRAYER-MEETINGS IN DEADTOWN.—No. 1.

THE regular weekly prayer-meeting in the First Church of Deadtown was altogether a dry affair. "Stale pudding and dried beef," the young boys would say on the corner after the services, when they met to get a whiff of fresh air and iron out the sanctimonious wrinkles from their faces. The church has a membership of four hundred and sixty-three. The usual attendance on Wednesday nights was about sixty. If rainy, from sixteen to twenty would turn out, "to support the Dominie," as they said. It was hard to tell just where the fault lay. Some said the minister was to blame, others declared it was the people.

One day they had a funeral. This was nothing new to Deadtown, but it was new to the First Church folks. Their pastor was very properly laid away to rest. There were tears and flowers and comments and other things peculiar to Deadtown society. Then came the question of a new clergyman. At last he came. Tall—over six feet; black eyes, brown hair, big ears and feet, angular, good.

The third Wednesday night Mr. Lightheart (that was the minister's name) said: "My friends, I am informed by certain parties that your city takes its name from the condition of spiritual affairs here. I believe they are right, but things must change. I have a notion that the first two letters of Deadtown could find better substitutes for themselves, and will, if we do our part. Elder Brown sitting there tells me there are seven bad things about these social meetings:

"Bad management, bad air, bad light, bad people, bad prayers, bad singing, bad results.

"We are going to have another funeral, to bury either these seven stinking corpses, the church, or me. I am not sure which it will be.

"Mr. Smith, if you please, open the window there by you.

"Mr. Sexton, kindly light every gas-jet in the room.

"While we rise and sing four verses of 282, will those young men favor me by moving the last five rows of chairs to the closet yonder? Those now occupying them will find others here in front. Now, let us all rise and sing."

Some people went home, some went up front, one woman developed a consumptive cough in three minutes from the fresh air. The wife of the president of the gas company took the front chair in the centre aisle. They sang the first verse of the hymn three times to get the right tune, and then sang the rest with melody and joy. Mr. Long was asked to pray briefly. He was directly at the preacher's side. He usually covered every want, sometimes from Adam down, sometimes from Abraham down, sometimes from Christ down to the coming century. He had just got nicely started when his coat was pulled and a voice whispered, "Say Amen," and he said it.

Mr. Wrong came to speak, as was his custom, but before he could get the words out the preacher was ahead of him. "There are certain matters in our city, well known to all citizens, that savor of anything but honesty and truth. Till these things are straightened out, I want that no one connected in any way with them shall either speak or pray in these meetings. Let us sing, 'A charge to keep I have.'" They made the room ring.

"It is our intention," said the minister, "to have a point and purpose to these Wednesday night meetings, which, if rightly managed, have in them a greater element of drawing

power than the Sabbath preaching services. I expect to see the church too small to hold all who desire to come to these gatherings, and I now announce that next week we will have a purpose meeting, the week after a praise service, then a promise meeting, then a zeal service, followed by a testimony meeting, an old folks' service, a children's gathering, a sowers' service, and then a reapers' meeting. After these nine are held I will announce further. Let us have a moment's silent prayer before the benediction."

As the members passed out each one was presented with a little card, on which was neatly printed a description and subject of "the Purpose Meeting." Evidently this was the seed-sowing for next week's harvest, by one who purposed saving Deadtown from any further spiritual disgrace.

We will come with them next week and see what happens.

PRAYER-MEETINGS IN DEADTOWN.—No. 2.

THE lecture-room of Deadtown's First Church never looked so clean as on the night when they held their wonderful "Purpose Meeting." Evidently the "big" minister, as they now began to call him, had no sympathy with dirt in any form, for soap, brushes, broom, and duster had brightened things up till they shone, as one woman said, like a new pin. The big high desk had disappeared; where it had gone not even the sexton knew, though the parsonage girl told Mrs. Haye's cook that the minister had taken to wood-chopping for exercise early Thursday morning.

By actual count there were out to prayer-meeting one hundred and thirty-seven, counting babies, boys, and all. One hundred and twenty-five chairs were in the room, well arranged; when the service opened fifteen more were added.

Everybody wondered how the Purpose Meeting would go. Well, it went. I must tell you about it. To begin with, Sally Brown played the piano—that was new. After the opening hymn, when everybody expected the long prayers. Will Smith, with three of his companions from the Choral Union, gathered about the piano and sang a solo and chorus—"Dare to be a Daniel." Then we all read aloud together the Convcrts' Chapter of the Bible. Each chair had a Bible. The preacher asked us so naturally and nicely to all read, that, before I knew it, I read with the rest. The next thing startled the whole company.

He asked Faithful Williams to lead in prayer. She to pray! The modest, quiet, best little woman in the whole parish! Well, she did. I asked her this morning how it came about. She said: "The minister asked me on Sabbath what 'purposes' I had made, and I told him it was to be 'willing and obedient,' from Isaiah i. 19. Upon the strength of that, I suppose with some future intentions, he said: 'You ought always to pray and not to faint,' and I said: 'Yes, of course,' so I had to do it." After her prayer there was another surprise. Elder Crane, who had trouble with the widow Sayles in some property matters, deliberately got up and said he believed he had done a great injustice to one of the flock, who should have received sympathy instead of sourness at his hands, and wanted then and there to ask forgiveness from all concerned. Mrs. Sayles sobbed aloud, and, of course, many cried for joy with her.

A ten-minute song service followed. My, such singing! The Choral Union men gave the right pitch and time, and God blessed the music to many hard hearts.

Mr. Lightheart rose, and with so much power and plainness told of Daniel's purpose not to drink wine, of Paul's purpose to preach the Gospel, of the Prodigal's purpose to return home, of God's purpose to save all who would believe, and then modestly named the purposes of his own heart—oh, they were so good!—bearing largely on a shepherd's purpose to feed and care for his flock. Then came the open meeting. There was but a moment's pause, when Will Smith said he purposed hereafter to use his voice for Jesus, and, sitting

down at the piano, he sang "Building for Eternity." That purpose must have been born of God for a double reason. If Will Smith could do that, everybody could do something, and they did. More than thirty spoke. One purposed to take part in the meetings; another to live nearer the Cross; a little boy said he was going to read his Bible; Mrs. Johnson, who had never united with the church, said she was going to, at the next communion; then a young lady purposed to teach in the Sunday-school; to this purpose the pastor got six others to join; it made them laugh when Mr. Long said he purposed last week never to make long public prayers. When Mr. Hunt arose and said he purposed giving up swearing, and asked them to pray for him, there was a thrill over the house. Mr. Lightheart said: "Maybe there are some who will purpose to repent of sin and turn to God this night; if there are such, will they rise and say 'I will'?" There were five; one an elder's son, two sisters, an old man, and a boy. It was nine o'clock, and the meeting closed. The pastor announced there would be two hundred chairs in the room a week hence, hoping they would be full. Again, as they passed out, the little printed card was handed each person, announcing the Praise Service and what it would be.

PRAYER-MEETINGS IN DEADTOWN.—No. 3.

GRACIOUS me, the chairs are all taken!" said Mrs. Sims, as she entered the lecture-room of Deadtown Church on the night of the Praise Meeting; and she was ten minutes ahead of time.

The sexton found it necessary to bring out every chair he had, two hundred and sixty-four, with four stools additional. It looked queer to see Elder Bond sitting on one of those backless things, way in the rear of the room, but that was all there was left for him, as he came late.

When Mr. Lightheart, the minister, came in, there was a perceptible look of expectancy on every countenance. His face shone, there was a glad look in his eyes: he had been alone with God. As he spoke his voice trembled, the words came burning hot from his lips. You could see he was more than full. The one hundredth Psalm gave expression to the feelings of his soul. The whole company was set ablaze, and the sons of Scotland never sang that Psalm with more expression than did they.

Together they repeated the Lord's Prayer, standing. As they took their seats, the minister's little daughter, led by her mother to the piano, began to sing, "Can Jesus save a little child like me?" and when the chorus came they both sang, "Oh yes, yes, yes, He loves me tenderly; He died to save a little child like me." both voices were perfect in sweetness.

We all felt the presence of Him who loved the children. We became like little children. A stranger asked her to sing the last verse once more. She did. I supposed prayer would then be offered, but 'twas not so. Mr. Lightheart stepped down to a chair where sat a little ragamuffin with no shoes, pants out at the knees, face only clean. "Deadtown," said he, as he brought the little child out where all could see, "has hundreds of these who know nothing but want and all of sin. It may be that cause for praise will rise quickly in your minds. Let us give our thanks a golden ring. Search your purses for good-sized pieces, as this little fellow, a half orphan, has seven others like him in the home where his mother barely keeps the wolves of want from the door. If she gets the means to clothe them decently, they will all be sent to day and Sabbath school."

Gold and silver and bills and pennies were tied in a handkerchief, and Faithful Williams, with boy and money, was dispatched to his house.

One thing I liked: there was no counting of how much there was. All there was in the alabaster box of ointment broke over the head of "one of the least of these."

As the two went out the door, some one over by the window

began to sing, "Cast thy bread upon the waters." All joined, and there were many eyes filled with tears.

"A praise service should have something more than lip power," said Mr. Lighthead, as he thanked them for their offerings to the poor. "Now let us offer our prayers of thanksgiving for mercies to us. Brother George, let your prayer be for spiritual blessings; Mr. Littell, yours for temporal gifts; Mrs. Gibson, you follow with praise for the gift of Christ and his Gospel; then let there be a moment's silent prayer of praise for special providences."

There was a goodly number of the Choral Union present, and they sang, so all could hear, the words of a most beautiful anthem, Will Smith leading.

"Now," said the pastor, "we will hear the praises; but first let those speak who are not here. I have a message from Sister Noble, who has not left her room for thirteen years. She says: 'Tell them I am so glad to be shut in with God where pain is easy to bear.'

" 'Shut in with a trio of angels sweet,
With Patience and Grace all pain to meet;
With Faith that can suffer and stand and wait
And lean on the promises strong and great.'

"Then I have a letter from Brother Task, who was called to the city. He says: 'Praise God for grace to give thirty-six inches to the yard, sixteen ounces to the pound, and not lie about calico washing.' He little thought I would read it here.

"A mother, whose babe keeps her at home, told me to say she was glad God could make a tired and weary woman patient and full of peace.

"Now let us all sing the doxology, then speak." There were forty-two who spoke. Even Mr. Clarkson, the mill owner, testified of the greatness of God, as well as Judge Gardner. Who would have dreamed it?

There were praises for salvation, for comforts and health. A ripple went over the audience as John Taylor said he praised God for unexpected blessings—the doctor left a pair of twins at his house a fortnight ago. One fellow praised God for a wide-awake minister, which made the big ears of Mr. Lighthead show more than ever—he is such a modest man. It seems that out of the Purpose Meeting there came three converts, all of whom testified their praise to God for that meeting. It was a noticeable thing how the minister, in such a nice, easy way, got those to speak who never before took any part. He made it *natural* for them to do it.

Mrs. Tudor spoke last. She had just buried her babe, and amidst tears she thanked God that her first-born was safe with Jesus. The official brethren were asked to remain to see about buying more chairs. The "Promise Meeting" was announced for next week. Then, with silent prayer, the minister dismissed the service.

People lingered, loath to leave the hallowed spot. All at once there was a sobbing voice heard over by the door. Faithful Williams, who had returned, was talking to a young lady whose heart had broken under the influence of the service, and grief for her sins. The minister came down, asked them all to be quiet, and they would have prayer. Before he prayed he asked if there were others who would like to give up sin and serve God.

Two young men said yes. Then he plead with God. All three were converted.

PRAYER-MEETINGS IN DEADTOWN.—No. 4.

SINCE we last wrote, Deadtown has been shaken to its moral centre. The new building of the Young Men's Christian Association has been dedicated, and the stream of young men who go in and out reminds one of the ebb and flow of tides. The Christian young men, full of grace and truth, which

gives them a charm because of their hopeful, happy natures, have given the swing of success to the organization, and it's "the thing" to go there. So say the boys, and they know. As a result of this, many of the young men who never before went to church have turned their faces that way. Mr. Lighthouse, pastor of the First Church, came in to one of the Gospel meetings and gave a talk. Well, everybody laughed and everybody cried; it was as wholesome as milk for babes. He said he wanted to grip every young man's hand, and he did. There was more Gospel in the grasp of his hand than in all the scientific essays ever delivered from the pulpits of America. No wonder that his prayer-meetings had to adjourn from the lecture-room to the main audience-room, and then many of the official men had to sit in and around the pulpit.

The night of which we write saw fully eight hundred crowded into the church; two-thirds were young men and women under thirty. The singing was such as to touch the heart of a pagan. The Spirit of God took the music and melody, and convinced many of their need of heaven, where they sing forever. Hell has no music; Heaven has it all. There were no long prayers; the day for them had passed. There were no long faces; even the wrinkles on the brow of weary pilgrims seemed to be ironed out by the permeating joy and peace. Scripture, abundance of it, but given in such a way as to make one relish every verse and want more. Men back by the door rose and spoke with as much freedom as those near the leader. A homelike feeling got hold of everybody, and reminded one of a scene in a large farm-house where, on a cold winter's night, they all gather around the big open fire.

Mr. Lighthouse took the last twenty minutes to tell of Christ and heaven for the saved, Satan and hell for the lost. Such plain preaching; such grand things for the good; such awful things for the wicked. When he closed, there was a hush like that which often precedes a tempest. Then the storm broke. It was a hurricane of repentance. Men and women, and even children, wept tears of sorrow for their coldness and their sin. Nearly one hundred that night rose and asked that they might be saved. Old men said it was like the revivals of 1837 and 1857. Mr. Lighthouse and his faithful workers were calm and earnest. One by one the seekers were led to the Cross, where their load of sin rolled off into a bottomless sepulchre. The hour was late when a circle was formed in the lecture-room by a few who remained to kneel in prayer to thank God for his great salvation. As they passed out I heard one of the town officials, a godly man, say to Mr. Lighthouse: "I think, pastor, we had better change the name of our city to Gladtown."

There are a thousand cities where a Mr. Lighthouse is needed, and where God is ready to do what has already been done in Deadtown. Reader, are you not chosen to lead? I think so. Move forward, quickly.

“REVIVE THY WORK, OH! LORD”

“THE WAGES OF SIN IS DEATH”

AND THE WAGES HAVE NEVER BEEN CUT DOWN.

Revivals

And Special Services.

“RESCUE THE PERISHING”

GOD'S HAND-BOOK ON REVIVALS.

I AM often asked : "What is the best hand-book on Revivals?"

There is but one answer to that question—"The Book of Acts; that's God's encyclopædia on soul-winning."

There are thousands of pastors, tens of thousands of teachers, and hundreds of thousands of people in the pew, who want a big revival.

The pessimism in me has been all shaken out by the multitude of glorious workers I've found in the church, who, while maybe a little cold on the exterior, have the hot fires of holy zeal burning within. These want a revival of no mean kind, one that is born of God, one that has less of man and method in it, and more of the Holy Ghost.

Now, the question is : Can such a season of soul-winning be had? and, if so, how?

How?

I'm not sure but that the best thing is to answer : "*How not to have it.*" I'll give seven hints on that side :

1. By trusting in man and man-made methods.
2. By expecting the planting of sea-shore pebbles to produce wheat-field harvests, or human words and wisdom to yield new births.
3. By continuance of the old barren ways and means.
4. By unwillingness to follow the leadings of the Spirit.
5. By disregard of God's revelation to us through the history of past revivals.
6. By social and secular features displacing spiritual power.
7. By sinful neglect of holy means.

All or any of these will bring a church to the dryness of the bones in Ezekiel's vision.

Lots of them there now! But let us get to the other side, quick.

How can we have a good, big, and lasting revival?

I answer : *Meet the conditions God has named*; easily found in the two great Revival Chapters of the Bible—Joel ii. and Acts ii.

I venture to say, if you will begin at the twelfth verse of the first named chapter, and go on to the end, then get the swing of conquest in the Pentecost chapter, there is no power on earth or hell that can keep back the flood-tide of salvation that will set in. Stick to these two chapters; don't go rambling all over Pentateuch, Psalms, Prophets and Pauline epistles.

It's a fact that whenever and wherever revival seed is sown from these bins of God's truth, there comes a mighty harvest of souls.

Try it; *try it*. Don't question it, or quarrel over it, *but try it*.

Remember the chapters—Joel ii. and Acts ii.

It's no use reading them *first* before people, or to people, or with people. Get alone, and read with only God and the angels by.

Let the preacher go to the church some week-day morning, when sexton as well as people are away; take a pew midway from door to pulpit; don't think of reading for full ten minutes; look around; ask what all you see means, and then out of the absolute silence, let God speak.

Glance up to where, as the preacher, you usually stand, and then over the pews, speak aloud two words : "God and ETERNITY," and listen. The very stones will speak, as though they were children raised up unto Abraham. Follow this by prayer, real prayer, for the Holy Spirit's presence in power; *then* read the chapters, read and think.

Dinner may pass, supper may come and go, with your place vacant, but you will have bread they know not of. The promise in Psalm xx., verse 2, will be fulfilled to you, and to your people you will go, leading them as you have been led in these Scriptures, and the vision of Isaiah xxxv. will assuredly be true to the flock of your care, as that Christianity followed Calvary.

REVIVALS.

IT may not be amiss to give some of my notions about revivals, gathered from books, men, meetings, and experience both sad and glad.

Revivals are good things if God is in them ; otherwise not. From all I can see and learn, there are a good many where He has little to do.

This is not because He does not want a place therein, but is given no chance. His position is that of the speaker where the preceding talkers have either taken all the time, or tired out the audience.

There are many, very many meetings where there is so much of man and method that literally God has no chance at the sinner. So much manipulation: Now stand up, now sit down, now bow your heads, now lift them, please stand up again, Christians take their seats, sinners stand alone, all rise once more ; come forward, bow again ; and this repeated till I sympathize with the sinner who reported the service as a "bobbing up and bobbing down affair."

It's just as wicked for a Christian to get between God and the sinner as it is for the devil.

The sin of the church in revival work to-day is that of trusting in man instead of God. Here, if nowhere else, is it true : "Cursed be the man who trusteth in man, and maketh flesh his arm." These words are in Jeremiah xvii. 5. Over and over again have I had in my own work this abominable thing happen. People looking to me and my work, or to the singer and the song, or to the crowd, for success. They have brought, not only to me, but to themselves, failure. It will ever be so. Trusting in any means, methods, or men, for true revival work, will bring no permanent and abiding success. It must be ever and always a looking unto God.

Good revivals follow the prayers of earnest Christians, and the forcible presentation of the doctrines of sin, repentance, and redemption.

No great work is done in any church or city where they make little of the blood of Christ, the awfulness of sin, and the Holy Spirit.

Evangelists are good things in their right places, but their place is not to help lazy pastors or lazy people ; and yet, I guess it is. Maybe they are most needed there.

Presenting a lot of funny notions and acting queerly, turning a service into a show, either of mental or physical gymnastics, is not supported by Scripture, sense, or rules of success.

I doubt if anywhere, no matter how hard the field or how peculiar the place or people, but what you can have a glorious revival, and one that will last, by the simple rule of waiting on God till Christians are under conviction for the lost. Then preaching from pulpit, from press, from pew, at home, in business—everywhere, the doctrine of sin, in its completeness, meaning, its extent, its guilt, its result now and final, and then holding up Jesus as the only Saviour. Souls will surely be saved.

The reason more rich and learned men are not reached with the Gospel nowadays is that the truth is not applied in the right way.

Any one who will despise, or look down upon, or talk against, children giving themselves to Christ, is not fit to be in the church. They are worse than heathen, and need converting just as much.

A QUICK REVIVAL.

I WRITE now of a revival that can be had in short order, that will be lasting and large, that will glorify God and benefit man, that will get the smile of men and hatred of devils, that will satisfy the doubly conservative, and make glori-

ously happy the liberal and all-round man. No need to beg of heaven a long while for help. God is ready.

It is a revival of *yourself*, meaning in full—

More prayer.

More Bible reading.

Having family prayer, with grace at meals.

Paying your debts.

Your presence at prayer meeting.

Forgiving and asking forgiveness.

Loyalty to your church and pastor.

Greater liberality.

More hatred for sin and love for holiness.

Bad temper kept under by divine grace.

More consideration for your fellows.

Some definite Christian work.

Informing yourself about missionary work.

Reading less harmful literature, and more good books.

Giving up your membership of the critics' club, and joining the encouraging society

Learning the twelfth of Romans by heart, and lastly—

Living it.

BIBLE REVIVALS.

"The Repentance Revival."—Mark I.

REVIVALS, like men, have their characteristics. So this revival of John the Baptist had for its cry of victory, "Repentance." If I had power to raise the dead, the first man I'd bring forth would be this mighty preacher. His first and best work would be to gather together the students of theological schools, and teach them to be preachers of repentance. It's a fact that may as well be stated, and stated now, that the harvest of "Repentance Preachers" is far too small to meet the needs of the times. We have "love" preachers, and "peace" preachers, and "joy" preachers; but successors of John the Baptist are few.

Then a mass-meeting of mean, stingy, close, penurious Christians should have him as main speaker. Where to get a place to hold them all would be a serious question.

Following this, let him take the no small crowd who think by money they can purchase heaven. Great numbers think because of their charity they will pass the portals. This can never be. Alms-giving is good, but is not sufficient to save a sinner.

By this time, under the repetition of the sermons he gave preceding Christ, there will have come a trembling among the godless, a cry among the convicted, and salvation among the truly repentant.

"The Ephesian Revival."—Acts XIX.

FOR those who like noise, this revival will suit them. There was plenty of it. Some dear, good people can never enjoy a service unless it is full of shout and fervor that boils over in outward expression. God has all kinds of people, and He evidently suits His work to the need of all. If some like the shout, let them have it: others may not like that kind, and they are entitled to respect. For myself, I like to keep to the middle of the road. I don't think, however, the church is dying just now from over-expression in religion. It may be that she is dying from a lack of it; for true piety will always, in a company, find itself given to expressions of joy.

This Ephesian revival needs close study. The excitement of the crowd, the repentance and the results, all demand at the hands of soul-winners thorough study and meditation.

As one result of this revival we get the book of "Ephesians," which is the ripest of all the Pauline epistles.

The Dry-bone Revival.—Ezekiel XXXVII.

THIS chapter in Ezekiel is fine reading for those whose religious lot is cast in a dry place, and there are not a few who suffer from location.

Many a true-hearted minister of Jesus Christ cries out in bitter anguish for some sphere where he can do something for God fitting his ambition and hopes and talents, though he may never mention the last even to himself.

Many a parent cries unto the Creator for a place where the children may be brought up under influences such as will turn the hearts of their loved ones to God.

They dwell in a land where, religiously speaking, the place is full of bones, and they are very dry. Dry prayers, dry songs, dry meetings, dry deacons, dry teachers, dry—everything and everybody.

If some readers in finding this declare they live amidst the valley of dry bones, I bid you hope. Seek God and ask Him to send a prophet there who will preach till the very dead hear the word of the Lord and live. This thirty-seventh of Ezekiel is a chapter that was written to give hope to the hopeless.

The Pentecost Revival.—Acts II.

THREE thousand converts in one day! Glorious and mighty was this; but, beloved, be not given to littleness of faith, for the Church is now at work in her multiplied ways so that almost every day we live that many are added to the Church. Rejoice with me, but let us not rejoice overmuch. There were one hundred and twenty workers. Suppose every one hundred and twenty Christians now could get that many converts; not in a day or a week or a month, but in a year. How the angels would rejoice! How wildernesses would blossom like roses! Can this be brought to pass? Yes; if *you* do your part and get right with God and keep so, and the others do the same. "The same cause will always produce the same results"—this is a scientific fact.

"The Damascus Road Revival."—Acts IX.

NUMBERS in a revival do not always count the most, so far as this world is concerned. Ofttimes one man or woman saved is more to the church militant than a hundred. I doubt if you can find a bigger revival in the Bible than this one on the Damascus road; only one out of the number saved, but that one equalled in power and influence all the known converts of some revivals where ten thousand have been reported saved.

Let the preacher, the evangelist, the soul-winner, get so filled with the Spirit that literally he is consumed with devotion to God; then he will appear as a "great light," and, coming suddenly upon some mighty sinner, overtake him with the same message Jesus used with Saul, and the results in conversion will follow. I've quite made up my mind to do more of this personal work with the Sauls who are abroad persecuting the church. A few like him converted would revolutionize the close of this old century.

Fellow-worker, pick out some one person now, and seek to lead that one to Christ. Nine out of every ten revivals worth having begin that way.

"The Persecution Revival."—Acts XI.

THE death of Stephen was untimely. So many would naturally say, "Such a man, if left in the world, could have done so much good." But it's often the case one can do more dead than alive; here is an example. His death scattered them abroad, and everywhere they went like flaming torches of

light, and revival fires sprang up in places remote as well as near.

Persecuted Christians, if of the right stuff, will often do more for the cause than those in quiet and ease.

I venture to say that a good and thorough persecution of the Christian Church in all the world would do much for the kingdom of God. I don't know that I'm ready to pray that the good God send such, but nevertheless, from the pages of history—and God is in all history—I can see that thus he has widened the sway of His Son as nothing else could have done.

Who will ever forget that "the blood of martyrs is the seed of the church"?

Prayer.—O Lord! send this wicked world a great revival. Cost us what it may. Send us a work of grace that will reach the perishing millions.

"The Iconium Revival."—Acts XIV.

IN this revival I want my readers to notice three words in the first verse of the chapter. "And so spake."

There was something in their manner of speech and tone, that a great multitude of both Jews and Greeks were converted. Now I notice—

First.—There is much speaking in revival meetings that does not bring conversions.

Secondly.—This lack is due to a well-known cause, which is lack of unction; or, more plainly written, is a lack of the speaker in being filled with the Holy Ghost.

Thirdly.—This lack may be supplied by waiting on God in confession of sin and forsaking of same; beseeching God to send His Spirit upon you for service.

Fourthly.—Both classes named as converts in this revival were considered as peculiarly hard to reach.

Fifthly.—Hard or not hard, the Gospel preached, won them for Christ, as it always will when presented by workers filled with faith and joy and the Holy Ghost.

Sixthly.—Notice how you speak, and if there be a lack of power to produce results, wait on God for enduement such as these workers had.

"The Philippian Revival."—Acts XVI.

THANK God this revival was ever held! Out of it we get the story of the Philippian jailer, the duet singers at midnight, the character of Epaphroditus, and the whole Philippian Epistle. Things worth more than gold. The fact is, this sixteenth chapter of Acts is good reading even for one not a Christian. It has life in it. Forty verses, and all meat.

I like verse 9. Here is a committee of one inviting an evangelist to Europe, and I like the idea of his going on this invitation. Some won't go unless they get a mighty big petition signed by a score or more. And he goes to the chief city, too. It was a man who got Paul to come, but it was a woman who first got converted, and her household. This secured them a place of entertainment. Then came the devil in a damsel, and there was trouble. You can always tell a true revival born of God, by the activity of Satan and his imps. There are some meetings he does not trouble himself about; he doesn't need to.

"Stripes and prison" doesn't sound very well. I doubt if Paul and Silas had many applicants as assistants in this field. This kind would weed out some present driftwood, I'm thinking.

Two men against a whole town! Business upset, and earthquakes added, must have created quite an excitement. If I were a betting man, I'd wager no small sum that more than one preacher would rather things go on as they are than to have an evangelist and such excitement to get converts.

I don't find Paul very excited, but the devil very much so; and the Lord seems to have thought enough of the meeting to

work in an unusual manner. Give us more Philippian revivals.

"The Roman Revival."—Acts XXVIII.

THE last two verses of the Book of Acts—and we must remember this is God's hand-book on revivals—gives the tale of a protracted work of grace in Rome. Two whole years the work went on. I notice this about it—there were both "preaching and teaching," two very essential factors in a lasting work of grace. Nowadays we get the preaching with the teaching left out, and the result is poor converts; fallings away, that disgrace the cause and do harm to our religion. An evangelist comes to a city, and with holy zeal preaches such truth as to awaken the sinner, and then leads him to the Cross; but the work must not stop there. The pastor or people who let it stop there are guilty of a great crime. Teaching must follow, if God is glorified, or souls are truly saved. I frankly state I doubt the wisdom of planning for any revival work by an evangelist, or any one else, that does not include a sure and true care of every person who is awakened, convicted, or converted. No revival can "stop" when the special services are over, without injury to many souls who may suffer forever.

"The Covenant Revival."—2 Chron. XV.

It's not often that a revival of this character comes. My! what consternation there must have been amongst the crowd of lukewarm professors and covetous business men when the edict went forth that "they should seek God with their whole heart, and whosoever would not thus do should be put to death, whether small or great, whether men or women."

I reckon there was no small amount of talk about "methods" about that time. Social engagements sadly interfered with, business brought to a standstill. Prayer-meetings replacing amusements.

Oh, how I wish the record of conversations had come down to us! Many and many a one ready to oppose any such movement. I can hear one of the "kickers" telling how "he doesn't propose to do any such thing." "It's fanatical." "I won't be made a fool." "Those enthusiasts in religion ought to be locked up." Possibly some of them swore, but it was of no avail. They had to do it. The law was, "seek Him or die," and the record tells us "they sought Him." Law is a good thing, a blessed thing; it works out that which nothing else can. In my early days we had these compulsory revivals. It took the switch to get me to meeting—sometimes to get me even dressed to go. The revival thus beginning in my legs under fear of the switch, came at last to my heart.

TO THE POINT.

WHEN you've got a thing to say,
Say it! Don't take half a day.
When your tale's got little in it,
Crowd the whole thing in a minute!
Life is short—a fleeting vapor—
Don't you fill the whole blank paper
With a tale which, at a pinch,
Could be cornered in an inch!
Boil her down until she simmers;
Polish her until she glimmers.
When you've got a thing to say,
Say it! Don't take half a day!"

FAITH THAT SAVES.

PHILLIPS BROOKS gave this definition of Faith, and it is so true and helpful to sinners needing salvation that I would have every one write it on the front fly-leaf of their Bible :

FORSAKING
ALL,
I
TAKE
HIM.

IN THE DITCH OR OUT OF IT.

YOU are rather blue this morning ; what's the matter ? ”

“ Don't know.”

“ Better see the parson ; maybe he can help you.”

“ No, I saw him Thursday night ; had a full hour's chat, but it's no use. I guess I'm queer.”

“ No doubt about that, Ed ; we all are. But your case is not too hard for God. I don't believe He wants you to go mourning around, seeking salvation for weeks, and not finding it. If I read the Bible straight, it says : ‘ Now is the day of salvation ’ ; and that doesn't mean waiting from Thursday till Sunday, or from Thursday till any day, to find what you want.”

“ Yes, I know ; but the fact is, I'm in the ditch. There is no use denying it. I have neither peace of mind, nor peace of heart, nor joy of life, nor anything else which I hear them say they have. These Christians are a funny set ; they get hold of an intangible something and——”

“ What are you men talking about ? ”

Thus spoke a tall, bright gentleman, who came across from the other side of the church, having seen Mr. George Brown and Edward Stone conversing in earnest tones together. It was at the close of the morning sermon, in the old First Church of Daxell. Edward Stone, or rather Ed Stone, for everybody called him that, was a fine fellow of about twenty-seven. He had been a little wild in the early years of his majority ; but at the close of a series of special meetings held last winter, he was missed from his usual place amongst the crowd, and sought the house of God and the prayer-meetings. He frankly told how he would like to be a Christian, and was trying the best he knew how, to be one ; but he found only misery in the trial.

The man who broke in on their talk, and cut Stone's sentence in two, was a warm friend of both men, and a warm Christian, too. His business kept him much away from home, and always, when in New York, where he was compelled to spend much time, he gave his leisure evenings to mission work, and so knew the quick and only remedy for sin-sick souls.

Finding out the condition of affairs, he laughed outright at Stone for trying to be a Christian.

“ Trying to be a Christian ! Nonsense ! May as well try to be president. You are one of thousands who have gone for light to the blind ; looking for San Francisco on the Atlantic coast. Why, Stone, you can no more try to be a Christian than you can try to be an angel ; and the reason you are in the ditch is because you expect the delights and enjoyments of Christian life before you are a Christian. Christian experiences are the results of Christianity, not the cause of it.

“ Let me help you. There is my wife over there ; ten years ago I asked her if she would be mine. You can put this down as true, she did not say ‘ she would try.’ There wasn't any *try* about it. She couldn't try to be my wife. She said, ‘ Yes, I will,’ and became mine. Now she gets the try in the right place, trying to be a good wife ; but she never tries to

be my wife. So you can try to be a good Christian, but you can never *try* to be a Christian.

"God comes and asks, 'Will you be mine?' and you answer, 'Yes, I will.' Then you become His, all His. Just like my wife became mine. She gave up her own name, she gave up her home, she gave up herself. She just gave up all, and became mine, and now I take care of her. You wouldn't dare to call her Miss Jeffreys; that would be an insult to her. She would say, 'Thank you, sir, I'm not Miss Jeffreys, I'm Mrs. Dane.' Stone, flesh and blood may make a body, and body and soul make a man, but it's man and Christ that make a Christian. Not man and trying, but man and Christ; so you just quit this trying, and receive Jesus as your Lord and Master, as your Saviour, giving yourself all to Him, and you will get out of this ditch of death in a hurry."

Edward Stone saw his mistake at once. He grasped the truth of what conversion meant, and in a moment laid hold on Christ. And the preacher and some deacons coming out of the study at the other end of the church at that instant, wondered what was the matter with the three men over in the corner, they were all as happy as children at Christmas.

Who would not be happy to get out of the ditch of sin, up to the broad fields of salvation!

I wonder, dear reader, whether you are in the ditch or out of it?

VIRGIN SOIL.

THE hardest are the easiest to reach. I'm writing unto some preacher who for many long months has been trying to get some of his listeners converted. His Gospel messages have no more effect than a drop of water to wet a desert. They are Gospel-hardened, case-hardened, heart-hardened, conscience-hardened, life-hardened.

To keep on at these is to tire the most tireless worker: take my advice and leave them in their own selfishness awhile and go to the unchurched masses. Get out in the open, stand on some street corner, sing up the crowd, and then give them the truth in a winsome way—give it to them hot from your heart. Don't fool away any of your time or theirs—get right at their conscience, their emotions, and their wills, and you will do more good in ten minutes there on that virgin soil than in ten weeks to a self-satisfied lot of church-goers who have no more idea of being converted under your ministry than a cat has of getting wings. After I tried it the other night, I thought I would get a little help to sing up the crowd: they failed me. The little organ brought in the wagon to help along had no player. Another failure. Some expected friends to stand about as backers did not turn up; only three workers came near—circumstances all adverse, but there were the people passing by, and I had the Gospel, so at it we went. It was a precious fifteen minutes; no congregation ever listened with more attention. Their faces showed their interest. Jesus moved in their midst. I can't tell all the results—some I can. One man who had not been in a church for seven years, a foreman of the machine shop for a large railway company, is now a good Christian, all as a result of that brief service.

Try Virgin Soil, my brother; it will do you good. So it will those to whom you go.

MARK THIS.

"There is a time, we know not when,
A point, we know not where,
That marks the destiny of men
For glory or despair."

I WOULD have you stop in your reading now for a full five minutes; quietly—if that be possible—meditate on this fact, that maybe this day some one will reach that point, walking side by side with you, and a word of Gospel from you, aptly given, may give them glory and not despair.

WHERE TO GO.

THERE is a little fellow who was neglected or forgotten at Christmas, and I want you to look him up quick and care for him.

It won't be a pleasant visit from outward surrounding, and you will need to fill up with grace before you start, and fill your pockets too. When you find him he will be so uncouth and ragged that it will take all there is of you to get out smiles and cheery words, and faith to believe your visit will do any good; but it will. Just be your true, Christian self in the visit; let yourself out. And when you are in heaven, a hundred years from now; he will be there likely, to surprise you with the change. He lives in your town, and his name is Tommy Dirt, of Tangle Foot Alley.

CALLED "OUT."

I BELIEVE in a call—a divine call to the ministry, a call that is imperative; and when God thus speaks by his Spirit and Providence, let none refuse. But I, too, believe in a call out, as well as a call in.

When men have outlived or outgrown their usefulness, let them no more stand in the place where they can hinder instead of help the work. I know I'm on delicate ground now, but boldness is necessary, and I hesitate not. The cause of Christ, the saving of the lost, is more than any man or set of men. Who is there with any extended experience that does not know of those who, by all the rules that govern judgment, should quit the places they fill, and give way for men of push, piety, and power? This question is one of such delicacy and of such a character that no one can be found who will move in an open way by authority to displace these mentioned. It cannot be reached in that way. It must be left to the individual and his God, and in devout prayer he must settle it; and if the eye of one gets on this page who has heard the call "out," let him obey as he did before when the call was "in."

This is true service, and will have its sure reward.

* * *

No soldier who fought for freedom and the flag is more worthy of pension and care than he who in the warfare of sin fought till age and strength ordered him to the rear. A church that will not support her worn-out preachers is not worthy a name on earth—I doubt her having any name in heaven.

TAKE WARNING.

HE who holds the keys of life and death has spoken to me in loud voice of late. I cannot hold back the truth of immediate surrender on the part of every sinner to the claims of Almighty God, and the acceptance of his Son Jesus Christ as Saviour. At an opening service this winter I closed the Sabbath night meeting at nine o'clock, and at nine-twenty, one who sat in the pew was dead. In January, while at St. James, Harlem, one Sunday, there gathered with the throng a woman whose ball dress was complete for the gay affair the following Tuesday night. She went not, for Thursday they buried her in the same gown; and still another of that same congregation slept beneath the sod when again on Sabbath morning I arose to tell saint and sinner alike, "This is not our abiding place." Preacher! your next sermon may be the last to some soul.

BE NATURAL.

HEARKEN!! the next time you get up to preach, or speak, or pray, be natural. Of all silly and sad things endured by audiences of this day, it is to listen out a speaker who struts, or squeals, or drawls out his address.

Be natural, cost what it may ; for only thereby can one be effective.

I've heard men, and so have you, who it would be hard to believe, from their tone and manner of speech, ever talked to an individual; if they did, and talked like that, surely the braying of an ass were music indeed.

Some phonograph company could do no better service than to record certain addresses quietly, then have the deliverer hear his own voice. The only trouble would be fear of adding to the number of suicides. Some men, if they only knew what fools they make of themselves every time they talk in public, by their mannerisms and voices and gestures, would pray for death.

MORE NIMRODS WANTED.

NIMROD was a great hunter, and while the Bible never tells us to go gunning but always fishing for men, nevertheless more Nimrods are now wanted in the field where preachers live. Men who will hunt for souls. I have just met a man whom I would call a Nimrod. So far as learning is concerned, he has it—enough titles following his name to make a whole conference jealous ; but there is one more I'd like to add, the initials would be A.G.H. These three in my opinion are far more excellent and worthy than Ph.D. or D.D. or LL.D., though he is worthy all three. Mine mean, a great hunter. Scores upon scores of men and women hunted out and housed in the Lord's sanctuary. Old church letters hunted up and put where they belong. Awakened sinners hunted after till they fly for refuge to the Cross. Reader, are you a spiritual Nimrod?

HOW TO HELP.

IT may happen to some of my readers that sooner or later they will be put in a position to express an opinion or vote on some Christian work or worker. Let me advise you :

1. Keep still unless you have good judgment.
2. Form your judgment out of facts.
3. Let your faith have full play.
4. Be careful and bright when speaking.
5. Don't expect every one to think as you do.
6. Remember God may lead others where He has not led you.
7. Keep your mind open for enlightenment.
8. Don't spend all your life voting—save some to help execute the plan.

ILLUSTRATE YOUR TRUTH.

I WANT to put in a big plea that teachers, preachers, and evangelists illustrate their truth more. I get this from a close study of the methods of Jesus. He constantly enforced his teachings by illustrations so apt that to this day, in repeating them, you can see how full of life and power they were. To study the thirteenth chapter of Matthew or the fifteenth chapter of Luke will reveal what I mean.

I don't believe one can be guided by the Holy Spirit and not use illustrations to some degree, at least, in his work. I find all through the Bible God-led men are forever appealing to men in that way.

I believe in this theme is the secret of filling empty pews and getting more converted than we are now doing.

Hunt for good illustrations like a hunter seeks for game.

TRUST THE PEOPLE.

IT is very seldom you find an audience that cannot be trusted. If you deal with them justly and frankly they will respond nine times out of ten.

They won't stand any tricks. Neither will they be deceived. An individual is not half so quick in detecting fault as an audience. Perfect honesty is necessary on the part of any speaker or leader who leads for any length of time a crowd. If he does not have this, he won't long have the crowd.

Because an audience fails sometimes to do what is expected is not always their fault. The leader may be to blame. I have known this to be true over and over again.

My brother, if you are a leader, let me say: Trust the people, put confidence in them, they like it. They will not betray you.

Of course there are exceptions. I, too, have known when an audience became worse than a balky horse.

Using a club won't make them go.

DON'T KNOW IT.

SOME men can't preach and don't know it.

Some men can't sing and don't know it.

Some men can't lead and don't know it.

Some men are stingy and don't know it.

Some men are meaner than meanness and don't know it.

Some people act like fools constantly and don't know it.

Some official men are great bores and don't know it.

Some Christians are very lazy and don't know it.

Some people can't tell green from blue, nor a good sermon from a poor one, but they don't know it.

GIVING.

THERE is about as much meanness to the square inch in the giving which takes place in the ordinary collections as is to be found anywhere on the earth.

People enter the Lord's house, expect the great God to hear and answer their many prayers, bless them with His presence and power, give them love and joy and peace, bestow on them such mercies as only He can give, and then at the close put a cent on the plate. Bless me! I don't wonder that some meetings are as void of juice and results as a gate-post is of blossoms.

HIT THE MARK.

I WANT a word with the Christian soldiers. So I take this method of saying, "Hit the Mark." As soldiers in the army of Christ, remember that parading and practice do no slaughter.

By this time, if your church is alive, you will be well in the fight against the devil and all his imps, seen and unseen. Live churches don't wait for any new year. Now is the time. So I expect you are pushing ahead like Wellington at Waterloo.

Be sure you have an aim in all you undertake; plan to get something. Go in to succeed, and know what kind of success you want. I'm going to be bold enough to set up a mark for you in your religious warfare, and I want you to hit it. Stir every one else up in your parish to hope for the same. It is this. A revival that will bring the following:

1. A genuine revival.

2. A greater love for the Bible.

3. Genuine conversions by the Spirit of God.

Just take those three items up, one by one, and look at them.

"A revival." That will mean a lot of church quarrels straightened out, a lot of old debts paid, a lot of broken family

altars restored, filling up of empty pews and making happy church and missionary treasurers. It will mean more than that in extent. You will see a lot of old church letters brought out from bottoms of trunks and handed to preachers. You will see smiles of joy on faces that have been given to frowns. Less Sunday newspapers will be sold. There will be less talk of pugilists, a less number of booby and other prizes. Prayer-meeting nights will be held sacred, and indecent shows will have less decent people at them. The fact is, I cannot tell all the good things that will come from "hitting that mark."

"A greater love for the Bible." To hit that mark means more than one pen can write. Why, I'd rather get people reading the Bible with thought and prayer than anything else I can think of. Nothing will do them so much good. You can no more keep a Bible-reading, Bible-living, Bible-talking community from rising spiritually, and temporally, too, for that matter, than you can keep spring flowers from growing after April showers.

"Genuine conversions by the Spirit of God." Oh, that the good God may help you aim for this in every sanctuary, sermon, and service. To get people converted. Converted to God. Converted from sin to righteousness. Converted so not only the heart but the whole life is changed. Converted so thoroughly as to be a standing argument for Christ's resurrection. Converted to stay. Converted so as to be able to stand up and say so. Converted so that God, men, angels, and devils will know it.

Christian soldier, hit this mark.

THE "119."

IT was always a puzzle to me how one man could preach and get three thousand converts at a single service, but Peter and his Pentecost are no mystery now. Of course I knew it was because of the Holy Ghost poured out, and yet I knew, with all that, there must be some secret to the wonderful success. And secret there is, and it's bound up in the one hundred and nineteen. They went out, as well as Peter, full of the Spirit, and without waiting to ask if those they met belonged to their town. They began to tell of the wonderful works of God. On an average, I suppose, each spoke to about twenty-five people. Men and women ablaze with holy zeal, anxious for souls, full of faith, bold and courageous, followed up their mighty prayer-meeting with *personal work*. Then evidently came the discourse of Peter with its glorious harvest. Harken!! I believe it, as much as I believe the sun rises in the east, that if a Preacher, Teacher, Evangelist, or chosen worker of God by any name, can get one hundred and nineteen to join him in ten days of prayer, and then follow with a bold dash of pointed personal Christian work, followed by a sermon on Christ such as is given in Acts ii., then will come another Pentecost.

Try it; *oh, try it!*

COURAGE.

WE may as well face the facts without flinching, and learn one great element of weakness in much Christian work of the present day, which is a lack of holy courage. I have given much thought and study to this, and now give you the results of my research in and out of the Bible, in and out of the pulpit, in and out of the home.

First, as for the Bible—I am amazed at the dauntless courage, the divine daring of its character. No one can take up the study of Abraham and read between the lines, but what this will stand out like mountains rising from the plain. See Moses, a man of meekness, yet a man of such might that he dare face the field and foe from which he fled. Helped by God, he compels a monarch to give an emancipation procla-

mation, and slaves under burden and lash walk out into liberty, two millions and more of them.

Oh, for more men like Moses, who with the courage of a conqueror will enter the cities where Satan has his seat, and demand in the name of Jesus, our King, the release of those under the burden and lash of sin!

It yet remains to be seen what a man of unfaltering faith and courage can do. The noble examples of the past can be written in the history of the ages as only candles compared to the mystic electric lights of those who reach for the opportunities of the present. God help us!

And the pulpit—oh, how it is hampered by the sickly, fawning sentiment of pew-pleasing! Thousands upon thousands of noble men—noble in possibility, made worse than weak by a lack of courage to preach as they know they ought, to pray as they know they can, if God gets hold of them, to work so that all devils, and a lot of men and women, too, will get madder than March hares. Talk of reaching the masses! It will never be done till the pulpit gets leaders, and that does not mean peace, but a sword. My brother minister, what say you now to a vow that God shall be our only leader, and if it makes the high priests, Sanhedrims, and rulers mad till there come the prison doors for us, we will yet let Him lead?

And the home. Here is where courage born of God is needed.

Courage to keep sweet.

Courage to make things go right.

Courage to pray for every one by name.

Courage to follow out the Bible instructions about chastening when needed.

Courage to make the children obey.

Courage to command aright and make things swing to the level of good order all around.

Oh, for more courage! Thus let us pray!

A "WHITE" SERVICE.

TRUTH carried to the heart by the eye is very effective. The following service, easily arranged, is most impressive:

1. Announce it as a "white service" to give the lesson of purity.
2. Trim the desk, organ, and room in white.
3. Ask all who come to wear white, and all the leaders and singers in front to be sure to do so.
4. Every one to wear white flowers, and have the same in profusion all about the room.
5. All hymns to bear that stamp, like "More holiness give me," and "Wash me, and I shall be whiter than snow."
6. The following Scripture to be presented in a varied and attractive manner.

Isaiah i. 18: "Sins as crimson and scarlet, shall be as snow."

Psalm li. 7: "Wash me, and I shall be whiter than snow."

Rev. iii., 5: "He that overcometh, the same shall be clothed in white raiment."

Rev. vii. 14: "These are they which have washed their robes and made them white in the blood of the Lamb."

The truth to be presented is:

1. None naturally clean.
2. All, supernaturally, can be made so.
3. God alone can purify the heart.
4. The blood of Christ and the Holy Ghost.

Enforce the teachings of:

1. A clean heart,
2. A clean life,
3. A pure conscience,
4. A sure heaven to follow.

To illustrate, use four pieces of linen about a yard square.

First piece very dirty and stained.

Second piece less so.

Third piece only a single spot.

Fourth piece perfectly clean.

Explain, the first three are unclean—degree ; the last one only, pure.

The great question :

Who desires purity of heart and life ?

SOME THINGS TO HOLD ON TO.

HOLD on to your individuality. As a Christian worker, don't you turn yourself or allow any one else to turn you into another likeness. Your personality is your power. Ape no one. Be yourself. You may learn from others, but when you use their good points, make and mold them over into a fitness for you. Actions, like shoes, should fit the wearer. In being yourself, don't be a fool. Some people imagine every whim, every quirk, every mannerism, every way of theirs is the sum of all perfection. This is foolishness.

2. Hold on to your convictions. Some have none to hold on to. Get convictions and get them quick. Convictions of duty, of responsibility ; convictions about sin and the sinner ; about Jesus and salvation ; convictions about how to reach the lost with life. Nothing but deep and abiding convictions will impel the Christian worker constantly on.

3. Hold to your purposes. For surely you have them. Noble purposes for your talents and your years. Life plans which you set for your aim both in this world and the next ; hold on to these ; let no power of earth or hell rob you of them. To attain them may take toil, tears, and travail, but the joy of realization is worth all it costs ; for a noble aim fully worked out will abide when the sun shines no more.

4. Hold on to your work. I speak concerning religious work, more especially. Don't you give up your field because it is a hard one. Don't step out because you are no priest. If you are not a fit, thin down or fatten up to the size of your sphere. If things don't move—move them. If you can't do it, God can. Seek His help, and together labor.

5. Hold on to that which is good—all else let go.

SPEAKERS.

LET every man who is now making arrangements for speakers, remember that the day demands, and the people require, not doubtful men or men of doubt, but faithful men and men of faith to deliver the messages.

Let every Christian assemblage have speakers and preachers who will do seven things as they stand before the many or the few.

1. Remember they speak as a living man to *living* men.

2. Have something fresh to say. It may not be new material, but let it be served as fresh as berries just from the vine—dead ripe.

3. Say it and say it well. Say it naturally. Say it in earnest.

4. Quit when you are through. It's an awful bore to listen to a man talking after he has finished.

5. Don't try to tell all you know in one address or sermon. The man who does this is not fit to preach.

6. Come out from behind high desks. Give the people a chance to see if the sermon has gone shoe-deep in your own life.

7. Have a purpose every time you speak, and hit the mark. It's wonderful how people like to be hit, and hit hard. The man who doesn't make me squirm a little, is apt to find my seat vacant next time.

"HOLY DARING."

THERE is a boiling point for courage and faith, where it assumes a new phase, and might be termed holy daring; and at this point things tell mightily for God and His kingdom.

The life of Paul reveals it constantly. Luther frequently reached such a crisis, and hence the Reformation.

The "Johns" of history—John Calvin, John Knox, John Wesley, John Howard, John Bunyan, Jonathan Edwards—all knew what it was to be brave to the point of daring.

Many clergymen of this day need it, to save their parishes from utter failure.

Many statesmen need it, to save the land from unholy trusts and combinations, and wicked laws.

Many business men need it, to get them out of business that will damn them and theirs, here and hereafter, if they continue in their present course.

Many young men and women need it, to break from associations that will soon ruin them, body and soul.

Reader, maybe you need it. If so, read Matt. xxiii.; then pray.

A NIGHT IN PRISON.

IN the lock-up."

"Arrested and in jail."

"Always to face the fact of having been in prison."

Not very comfortable thoughts these, especially to one who had borne a good name and was married.

"What would his wife think?"

"What would her folks say?"

"What would his friends say?"

"How about to-morrow—when his trial is to come off?"

All this and much more ran through my mind as I read, in the quiet of my room, the fourth of Acts, and stopped at verse three.

It's Peter, who with John had been doing the work of God, and as a result found himself in this plight. Without going into the story, which is one of great interest in itself, I want to draw some lesson for my readers. Suppose I put it in this wise: "Duty done and the prison, or duty undone and freedom." If these two faced you squarely, which would you choose?

Then again. How much of the bitter wine of astonishment would you be willing to drink to see the cause of Christ advance?

Once more. Are not Christian character and achievements of Christianity due more largely to suffering of one kind or another, than to ease and quietness? Think on these things.

ACTIVE AT EIGHTY-FOUR.

LATELY I looked over a crowd of men and women in the prime of life. They all called themselves Christians; but I felt ashamed of them—heartily ashamed. It was a season of revival. Much was needed to be done, and searching out the workers, real workers, I found one dear old lady who was eighty-four years old, and she was doing more than any half dozen of the rest. Active, prayerful, zealous, faithful. At it all the while, and often awake nights thinking and praying for salvation. I hope if I live to be eighty-four I'll be like her.

A NICE FAMILY.

IT'S so good to meet a nice family. I found one not long since. It was Mr. and Mrs. Pulwell. They live on Content Avenue; have a number of children: one of them, Grace, as fine a girl as ever was born, and her sister Ruth is the delight of everybody.

I noticed this: they all pulled one way. Mrs. Pulwell seemed to think her duty in life was to be a home-maker ; and he—that is, Mr. Pulwell—thought so too, and he helped, and she helped, and they all helped together, till, I declare, you could not find a cross thing in the house. Even the stone pipes in the cellar took a graceful turn, instead of swinging suddenly off at right angles. I noticed the kitchen girl, as well as the upstairs maid, wore contented looks, as though things pulled straight with them, too. You ought to know that family.

SACRIFICE.

THAT ninth verse of Romans viii. is startling in the extreme. Try the present church membership by that, and you will cut out numbers that will amaze you.

This is what it says : " Now if any man have not the Spirit of Christ, he is none of His."

If any spirit manifested itself in the life of Jesus it certainly was the spirit of sacrifice. Oh, how He gave ! What devotion was His to His work ! No massing of wealth. No seeking of ease. No waiting for others to lead on. He gave and gave and gave till He gave His life away.

Some choice spirits I have met who thus have reminded me of the Nazarene, but in our offerings, as a rule, none will have to eat less, or dress in poorer garb, or walk instead of ride. Few will go without the new coat or gown. Dessert will follow at dinner just the same. As many parties will be given, as many attended. Scarce a cigar less for millions of men, or ribbons and hats and gloves without a change in number, quality, and all.

Now and then a rich man giving largely : but his large gifts touch no place save the figures which run up and down the scale of how much he is worth. In the life of himself, or those who belong to him, there will be no sign to tell the tale of his giving.

I can name you ten men who, faced with the statement Christ put to the rich young ruler, and let them do as he did not, and they will do more for the cause of Christ in spreading the Gospel and turning the crowd to the Cross than a thousand cold clergymen. This may seem extravagant, but I affirm it after thought.

I affirm another thing ; it is this : We need a revival of sacrifice before we need a revival of salvation ; for the one will bring the other.

CAN MEN BE REACHED ?

YES, they can.

How ?

By preaching a positive Gospel.

By giving up negations.

By knowing them and their needs.

By plain and manly denunciation of sin.

By moving among them.

By preaching a heaven here as well as hereafter.

By special meetings for them.

By being a living exponent of the Gospel.

By fearless courage in reaching the conscience.

By persistent appeals that have unction in them.

CHANGE CHARACTER—CHANGE CONDITIONS.

GIVE me your closest attention now. You are one of the many who want to help the lower classes up in the scale of life. What shall you do, and how shall it be done ? are the perplexing problems for you to solve.

Their misery and filth and sin trouble you. If it would really help them, you would part with much of your substance ; but this you doubt, seriously doubt, and well you

may. Take the submerged classes, pick out a round thousand of them, and to each give a thousand dollars, and this alone will send them, as a class, nearer the pit of perdition than they have ever been ; neither individuals nor classes can be redeemed from sin nor its results by gold or silver.

How, then, can they be helped ? I answer, Change their *characters*, and their *conditions* will change immediately. Get a man *converted* by the power of the Holy Ghost, and then and there he has God in him, as well as God with him, to help carry heavy loads up high hills.

I like kind acts, merciful doings, bright smiles, liberal gifts, but no one or all of these were ever intended by our Lord to lift the fallen out of their terrible conditions. They are only means whereby we may get at them with that most blessed of all things, salvation, and, once they get that, the desert of their lives will blossom as the rose.

Many a day my head aches, my heart beats, my blood tingles, my face burns with the hot flush of shame, that individuals, societies, churches, once alive to the work of giving souls eternal life by the Cross, have fallen to the loaves and fishes for mind and body which perish with the giving.

EVANGELIZATION NEEDED.

THERE are many good people (?) who decry any special effort in soul-winning. The very name "Evangelist" is abhorrent to them ; anything out of the "regular" is very distasteful, and, so far as they can, will oppose any movement that looks toward "extra meetings."

They have a notion that America is blooming out in all beauty of religious life, and to just go on as we are will bring us to the day of universal righteousness. Oh, how false is this ! To go on as we are, will bring us the triplet of horrors—death, devil, and destruction.

Here is one fact, think of it :

The number of murders in the United States doubled in 1891 over 1889. How many were there ? Sixteen known murders for every one of the 365 days, and the unknown will even the figures up one half as many more. Add to this Judge Parker's statement :

"Of the 4,290 murderers credited to the year 1890, only 102 were executed pursuant to law, while 127 were lynched ; and of the 5,906 murderers of 1891 there were executed only 128, while 195 were lynched." Over 10,000 murders in two years in the United States !

WORKING CHRISTIANS.

THERE are lazy Christians, idle Christians, quiet Christians, noisy Christians, mean Christians, stingy Christians, critical Christians, good-for-nothing Christians, and others we won't mention, that we have met ; but of all the Christians born, none are so good as the working Christians. There are too few of them ; you know them when you see them. There is an air about them that tells of Hebrews xi. and James ii. If you should ask them "why they work," they would quickly reply :

1. Because souls are lost. They know that fools and philosophy cannot change the fact that there is penalty to broken law, and sinners are lawbreakers ; and the sentence passed against the soul that sinneth, is death—an awful, endless, conscious death, the same as was his who "in hell lifted up his eyes, being in torments."

2. Because souls can be saved. These working Christians have well read James v. 20. They know its full meaning. They know that an uplifted Christ can reach the lowest. They cannot always explain the atonement theologically, but they can say, and sing, and satisfy a sinner, that the blood of Christ cleanseth from sin.

3. Because of the example of Jesus and his disciples. Jesus

worked, his followers worked. It was not all talk with him. It wasn't all bluster and plans. They did something, and so these Christians do something. The record of their doings is not found in newspapers, or always told in meeting, or known even to the preacher, but it is all written down. God and the angels know, and there will be a day of revelation.

Now, if you should ask me "how they work," I think I could answer that too :

1. They work thoroughly. No untempered mortar with them ; they want souls converted, really converted. They don't look for quantity so much as quality. One man saved, with his heart changed, is more to them than a dozen meetings when five hundred lift their hands for prayer and go out to live the same old sinful lives. They want conversion that will stick by a sinner when men and meetings have passed, that will give him power to say "no" to sin and "yes" to righteousness, no matter where he is or who is about him.

2. They work decently, and I admire them for this. They are not in for getting up a "circus" to please a hundred and disgust a thousand. Fire they want and will have ; religious fervor they seek ; but they won't have "wild-fire," nor permit the devil to carry a good thing from the sublime to the ridiculous. If a soul is born into God's kingdom shouting happy, they let him shout ; but they have too much good sense to make everybody else believe it is always like that, or that the best meeting is one where there is the most noise.

3. They work enthusiastically. Zeal consumes them. It is not the fever of noise or nonsense, but the zeal of God. Convictions deep and abiding keep them young ; when others are asleep they are awake. When all seems quiet they are hardest at it. Every now and then I find cities where great revivals break forth. It looks as if God had suddenly wrought a mighty work ; but a little searching revealed the work of working Christians, who for long months, and sometimes years, had been literally the slaves of Jesus Christ in preparing for their harvest day. I have seen attached to the name of some one soul-winner the fact that in a week or two he had made so many hundred converts in that town. Bless his dear heart, how surprised he will be to find the glory of their salvation, under God, given to others than himself, people whom he never knew, but whom God knew and used to ripen their souls for the gathering.

Dear reader, are you a working Christian ?

WAITING.

SOME good folk are always waiting for a better time to come than the "now" to serve the Lord Christ in soul-winning work. "Four months and then cometh harvest," is repeated over and over. Dear readers, hearken not to unwise counsel either from within or without. If you will prepare your own heart to go forth with the good seed of the kingdom, three things will surely happen :

1. God will go with you.
2. Souls will be waiting your coming.
3. Good results will certainly follow.

Take July and August ; they would not be counted the best revival months of the year by even wise churchmen, and yet I have seen in those months thousands of souls pass from death unto life. Better conversions I never witnessed. They were of all ages—mostly grown people, some of them aged. All this at Ocean Grove, the summer seaside resort. And why these results ? Simply because a goodly number of God's people believed that "now" was the time, and they acted accordingly.

Let the truth of God be presented plainly, forcibly, and in earnest, and by those who believe in the presence and the power of the Holy Spirit, and conviction for sin will follow as naturally as at Pentecost. Then hold up Jesus as a real Saviour from sin, and these sufferers, for such they are, as

conviction of sin always brings mental and heart distress, will receive Him as theirs.

I beg of you not to wait for any week of prayer, for any series of special services, for any evangelist, for anybody or anything. Stir yourself. Awake out of thy sleep. Take hold of facts; they have great power to arouse. Try the following. It is a fact that—

1. Men die every day, all around me.
2. Death forever fixes character.
3. Without Christ sinners are lost.
4. Christ presented, they may be saved.
5. God says: Now is the accepted time.
6. Neglect of doing good is sin.
7. You are God's messenger to some one.

These, and many more that will come to you in an hour of solemn thought such as you ought to give the subject, will send you forth to your congregation, your Sabbath school, your scholars, your children, your employees, your friends, in a wise way to do your utmost to win them to Christ, not only that they may be saved from hell, where the wicked are punished, but saved to a noble and useful Christian life; for it is far better to save a life and soul than to just save a soul. I'm glad the thief on the cross passed out and up and in; but a Timothy, saved in his youth and giving God precious years, is far better.

Don't wait, my brother; I'm persuaded that if you go at it with zeal, having big faith, using all the brains given you, putting heart power in every act, that before another week rolls by, you will have won a sinner from the way of death to the path that leads to an endless day. This may start a revival.

A LETTER.

MR. TURNBACK. My Dear Sir: I desire to call your attention to a portion of God's Word where it tells of "a man putting his hand to the plough," and turning back, is not fit for the kingdom of heaven. It is my plain and painful duty to tell you, you are not fit for the kingdom, and only people get in who are fit.

You had grace at meals once—now no more.

You had family prayers once—now no more.

You read your Bible once—now no more.

You prayed in prayer-meeting once—but have backslidden there.

You once gave in proportion to your income—now you rob God.

You once longed for grace and glory—now you long for gumption and gold.

You were once a winner of souls—but since your financial prosperity, there has been less and less of it, till now no one joins the host of God from your work.

You once chided yourself for lukewarmness—but even that is passed, and if indications point anywhere, they point to the pit towards which you are hastening.

Had thee not better turn back?

Your friend,

A. TRUTHFUL.

HOW TO BACKSLIDE.

I CERTAINLY should backslide religiously in a month if I did nothing but listen to two sermons a week, and attend one not over-zealous prayer meeting.

Some folks can live on a pint of rice a day, but I doubt it for myself. So with feeding the soul, if one grows fat there must be plenty of good food.

Three meals a day for body, and three meals a week for soul, is a little out of proportion, and apt to give the world, the flesh, and the devil the biggest chance for victory.

Just listening to preachers, and bowing the head while others pray, will no more nourish the soul than watching a train speed by will carry one across the country.

It is safe to say the following rules will prove effective in producing backsliding nine times out of ten :

1. Careless praying.
2. Superficial listening to preaching.
3. Aimless reading of the Bible.
4. Too much amusement.
5. Absence of noble purposes.
6. Total absorption of the mind by business.
7. Yielding to selfishness.
8. A criticising spirit.
9. Lack of holy endeavor ; and,
10. Loose views of Scripture doctrines.

A GOOD LIST.

THERE are many gatherings where good speakers are much needed.

Many a service could be saved from ruin if some one got up and gave a straight, honest, happy talk on some theme of interest to everybody. Of course I am writing concerning religious services. There is too much unripe mental fruit served up at meetings.

Reader, get a blank book ; write one item of the list below at the head of each page, then begin to gather facts and illustrations and Scripture on that theme, putting all under the proper head ; then, when your page is full, straighten out your material, throw away any useless stuff, put the good in such shape as your mind can grasp, and the first chance you get, get it off.

Courage.	Scriptures.	Holy Spirit.
Faith.	Jesus.	Conversion.
Enthusiasm.	Consecration.	Knowledge.
Love.	Endurance.	Tact.
Salvation.	Rewards.	Experience.
Prayer.	The Law.	Manhood.
Repentance.	The Gospel.	Destiny.
Character.	Retribution.	Grace.
Sin.	Heaven.	Hope.
Joy.	Difficulties.	Peace.
Paul.	Zeal.	Work.

WANTED.

SOME one man in the church where you attend, to start with nothing but a holy purpose and work up a weekly Bible class of one hundred members to study the Gospel of John. That looks big, and so it is. I wonder, is it too great for you to undertake ?

TACT.

DON'T walk up a long aisle with squeaking shoes when the preacher is preaching or a solo being sung.

Don't let a door squeak night after night for the want of your putting a little oil on the hinge.

Don't give a woman with a small babe, apt to cry, a middle-aisle front seat.

Don't rattle a collection together and count it in the service.

Don't take collections. Ask the people to make offerings. Let it be part of the worship.

Don't leave your brains home when you go to church ; take them with you for use.

Don't accommodate one and disturb a thousand thereby.

Get your problem of ventilation fixed, and fixed right, before preaching.

Don't wait for some one else to do what is needed. You do it, and without noise.

KEEP CLEAN.

DIRT and the devil are boon companions. There are some churches unfit for worship, they are too dirty; floors dirty, walls dirty, seats dirty, furniture dirty, windows in need of soap and water, corners with cobwebs, stairs greasy and galleries filthy, closets filled with rubbish, and back of the pulpit desk unfit for a pure parson to look at; cushions too full of dust for a clean man or woman to sit on.

I've seen the place where the preacher, too, got careless and was as dirty as the church. Soiled linen, finger-nails in mourning, shoes unblackened. Yes, and his neck and ears were dirty. No doubt of it.

It may be you think this picture overdrawn. It is not. I assure you, mine eyes have proved it over and over again, and I have kept my peace as long as is possible.

This is my advice. If you are a member where such things can be seen weekly, get a scrubbing committee at work at once—don't wait. Make a solemn vow things shall be cleaned up at the meeting-house, and kept so, or that you will make trouble. I can assure you one such troubler in a place like that would be a heaven-sent blessing. If after the house is cleaned and kept so for a month, and there is no change in the untidy appearance of those who ought to be neat and clean, give notice of your withdrawal at once, and when asked for reasons, say: "Dirt and righteousness don't go together, and I'm off where things are clean at both ends of the church."

It's poor policy to invite people to a place for clean hearts, when all about the building are marks of dirt, good agents of Satan.

Clean up and keep clean.

COVENANT CARD FOR SEEKING SINNERS.

THE following covenant card, for use in general revival work, is very helpful; it helps the seeker to a full surrender unto God, and at the same time secures the name and address, with church preference.

Great care should be taken with every one who hands the card in, signed, that he fully and heartily meets the covenant in every part, and that it is but a full representation of his heart.

HELPED BY THE HOLY SPIRIT,

I WILL,

This day,

Turn from all my sins unto God:

I will trust in Jesus Christ as my Saviour:

I will confess and follow Him:

And this I do freely, fully and forever.

Name

Address

CHURCH PREFERENCE

A GENERAL CONSECRATION COVENANT FOR CHRISTIANS.

WE must not aim at generalities, but be pointed and persistent in our work of getting Christians to give their all to God. The following "Covenant" neatly printed on thin paper, that it may be kept in the Bible, will serve to focus the mind of the individual, and thereby aid in securing their full consecration to God and his service. NEVER let any printed form become more than a *means*. If the *end* is simply reading the slip and signing it, then 'twere better to not use it at all. Upon the leader of the meeting, to a large degree, depends the usefulness or uselessness of all such methods.

Consecration Covenant.

IN the remembrance of the manifold mercies of God,
The need and power of a holy life,
The claims of God our Saviour,
The strivings of the Holy Ghost,
and the knowledge that soon I must pass to stand before God,
to be judged for the deeds done in the body, whether good or evil:

I do now solemnly dedicate myself to God in holy consecration, praying the Holy Spirit to sanctify my body, soul, and spirit, that my entire life may show forth "Holiness unto the Lord."

.....

(Name.)

TRY SOME OF THESE.

A SUNDAY-NIGHT service for men only, with a talk on any of the following subjects:

- Daniel—the man of character.
- Joseph—the man tried by fire.
- Christ—his pointed words to men.
- Sowing wheat or wild oats.

Get out tickets for the service, and widely distribute.

A meeting for girls only, between the ages of fourteen and thirty, with a talk on "Christless or Christlike girlhood—which."

A meeting for boys only, between the ages of twelve and seventeen. Give them a plain talk on sin and salvation.

LEADERSHIP.

EVERYTHING depends on leadership. Napoleon well understood this when he said he would rather have an army of asses with a lion for a leader, than an army of lions with an ass for a leader.

Get a good leader, then obey the following:

Study him and his methods.

Be absolutely loyal to both.

Have faith in him and wait.

Don't wait for his word, but watch for his glance and obey.

Study what you can do for him, and then do it.

This would revolutionize half the churches in the land.

HOW TO WIN MEN.

THERE is never a more interesting story than that which a man tells about himself. Virgil, the poet, makes Æneas tell his own story, and makes him begin it by saying, "In which I also had a great part myself." So if you would interest your friends, tell them what you felt yourself. Tell them how you were once a lost, abandoned sinner, how the Lord met with you, how you bowed your knees and poured

out your soul before God, and how at last you leaped with joy, for you thought you heard him say within you, "I, even I, am he that blotteth out thy transgressions for my name's sake."

A COVENANT SERVICE.

THE following five "Covenants" to be solemnly taken by all who will :

- 1st. I do here and now solemnly renew my vows to turn from all my sins unto God. I do heartily repent of every sin of omission and commission, beseeching the God of mercy to forgive all neglect and transgression, for Jesus' sake.
- 2d. I do here and now affirm my faith in Jesus Christ, God's only-begotten Son, as my personal, present, and eternal Saviour, relying upon him and the merits of his atoning blood to save me from my sins and the consequences thereof.
- 3d. I do here and now covenant, by the aid of the Holy Spirit, my Comforter and Guide, to keep the commandments of God, and to love him with all my heart, and my neighbor as myself.
- 4th. I do here and now engage to do all within my power, by life, word, work, and example, to turn sinners from their sins unto the cross for salvation.
- 5th. This covenant I make in the fear of God, asking him, for the sake of his Son, to endue me with the power of the Spirit, that I may perform these holy vows.

Name,

“SEARCH THE SCRIPTURES”

Bible Study.

“Were all the seas one chrysolite,
The earth a golden ball,
And diamonds all the stars of night,
This Book were worth them all.”

HOW SWEET THEY ARE!

I WAS looking up the figure in the Old Testament which gave the "Anointing for Service," the same as in the New Testament when one is baptized with the Holy Ghost. I found it in Exodus, thirteenth chapter. Myrrh, sweet cinnamon, sweet calamus, cassia, and olive oil were made by the perfumer into an ointment, and this precious compound was poured over those who were to serve. My, but how sweet those men must have been! I see one coming down the street. He meets you, stops for a greeting, and is gone; but the very air is scented with the fragrant perfume of his anointing. You could shut your eyes and tell when one was near. I guess that is the kind of people God wants now. None were to serve unless anointed. So should we be. Let the "anointing" be ours, and what perfume will go forth from our lives! Our very presence will tell saint and sinner we serve in holy things. There never was a perfume made like that in Galatians v. 22 and 23. Such oil poured over us will delight every soul we ever meet.

DANCING, THEATRES, AND CARD PLAYING.

I'D rather have the force of the following four chapters to straighten out the worldly Christians than all the sermons ever preached or books ever written on the subject:

Romans xii. "Consecration chapter."

John xv. "Abiding chapter."

2 Corinthians vi. "Separation chapter."

Romans xiv. "Judgment chapter."

LOVE FOR BIBLE READING.

JUST a word to you who don't love to read the Bible, and I am writing to thousands now. Give the following a trial, and if you don't change your mind after doing it, you had better see the doctor quick, for "trouble in the head."

God likens us all to sheep: and Jesus is called the LAMB OF GOD. Take the Book, hold it closed in your lap for five minutes, in some nook of the home, where all is quiet, that you may draw in your thoughts from all else, and centre them on this theme; then remember there are just three great "Shepherd" chapters in the Bible: John x., Ezekiel xxxiv., and Psalm xxiii. Read them in the order I have named, and you will be enriched with gold from the city four-square.

THE PALE HORSE AND HIS RIDER—DEATH.

Revelation vi. 8.

A FRAID of him? Never! Christ has taken the spear in his own breast, and there is none for me. Death! Oh, you terror-giving monster, it is only your face that looks ugly! Give me your hand; I'll shake it. Rider, your steed shall never find his color in my face. Take me if you will into the valley of the shadow of death, but by the mighty power of a great promise from a great God I'll show you that our paths get brighter as we near the palace door, and though you may try to frighten me, there will open on my vision the glories of Canaan, and see if I don't harness your horse to my chariot of peace, and make you drive me through the open gate and up the streets of gold, with the acclamations of angels and archangels and all the redeemed saying, "Here comes another sinner ransomed by the Blood." Hell may follow with its legions of black devils, but they will stop when the City is reached.

SCRIPTURE FOR WOMEN.

THIS old world would collapse in a year if God took all the women out of it.

It would be a sorry-looking church we would have, if all the Marys, and Hannahs, and Ruths, and Dorcases, and others like them, should go to heaven at once.

I'd just like to know what proportion of the one hundred and twenty in the upper room at Pentecost were women. Maybe the Spirit concealed the record on purpose. Who were last at the Cross and first at the sepulchre? I don't know the power of an angel, but if I had to choose now between one of them and a good woman to watch over a boy of mine, I'd take the latter. To fit them for their work, the Bible is full of special Scripture, suited to their many needs; like

The wife's chapter, Proverbs xxxi. ;
 The mother's chapter, Judges xiii. ;
 The household chapter, Colossians iii. ;
 The widow's chapter, Isaiah liv. ;
 The marriage chapter, Ephesians v. ;
 The charity chapter, 1 Corinthians xiii. ;
 The woman's psalm, Psalm xlv. ;

and hundreds more, found by searching.

WORK FOR WOMEN OF YEARS.

THE second chapter of Titus gives, in a concise way, the duty of the aged women to girls. Oh, how I wish every woman who has reached fifty or more would read what Paul writes there by the Holy Ghost, and then fulfil her mission as only a woman of experience can!

Notice—he says: "They are to be teachers of good things," and they are to teach the young women as follows:

1. To be sober. The girlhood of to-day sadly needs this lesson. Sober in thought, in word, and in deed: this lack has cursed the close of this century. A thoughtless, giddy girlhood makes a senseless womanhood.

2. To love their husbands and children. This lesson untaught has brought the harvest of divorces and club-houses, saloons supported, and made other worse places to abound.

3. To be discreet. Here is where the snowflake begins its fall from heaven to hell. "Indiscretion" is the first step in the ladder whose bottom rung is the pit of perdition.

4. To be chaste and keepers at home. When I see the girls out at night, on crowded streets alone, amidst an unchaste crowd, I well know the final outcome of that will be death to virtue of mind, or body, or soul, or maybe all.

5. To be good. Girls are like colts; they need to be taught how to go, taught how to be good.

Good grandmothers are made out of good mothers, and good mothers out of good wives, and good wives out of good women, and good women out of good girls, and good girls out of good babies, and good babies out of good parents, and good parents out of good characters, and good characters out of good principles, and good principles out of the Good Book.

THE WIFE'S CHAPTER.

Proverbs XXXI.

HERE we get a chapter for the brides—that have been, are, and those who expect to be.

No girl should ever get married till this chapter out of the Book of Wisdom is fully written on her heart.

It's written by a woman; no one else could have well given it. Oh! I well know it comes from King Lemuel, but he was only an amanuensis. The first verse does not close till it tells how his mother taught him these things. It takes a woman to pen such words.

No position in this old world is bigger than motherhood, and to get that, there must first be wifehood, which precedes the other as naturally and necessarily as root, trunk, and branch precede blossom and fruit.

Architects, carpenters, and builders can make houses, but it takes a wife to make a home ; and it takes a heap of heaven to make a good wife.

A man, a real man, I mean a genuine *man*, won't marry a butterfly ! He wants a heart comforter, a head soother, and a home maker.

At the next young men's mass meeting I hold, I'm going to advise the marriageable portion to get a photograph of this chapter, then look up its counterpart, and see a clergyman quick.

THE SEVEN PENITENTIAL PSALMS.

ABOUT one hundred out of every five-score of folks need often to read one or more of the seven Penitential Psalms.

Life and its surroundings form such good helps to sin that unless grace possesses our soul in mighty obedience, we many times do the wrong, and need to give the penitent's cry, "Have mercy upon me, O Lord !"

There are some people who will never in this life rise above the level of a disordered temper and a sad and sorrowful and sinful spirit. They may catch a glimpse of Calvary, see enough of the Saviour to save them, but it's a salvation for another world rather than this. Poor hearts, I pity them, and they need pity—yes, and they need more. So God in his infinite goodness has set seven psalms apart for them.

They are Psalms vi., xxxii., xxxviii., li., cii., cxxx., and cxliii. These are known as the Penitential Psalms, and, read consecutively, will do for darkened souls what light does for darkness wherever found. I'm not sure, however, but what the biggest saint yet in the body enjoys these psalms as much, if not more, than the others.

Dear reader, make a memorandum of their numbers, and next Lord's Day read them all. It would only take a few moments to fix them in your mind. Suppose you now repeat a half dozen times : 6, 32, 38, 51, 102, 130, and 143.

NOTES ON THE GOSPEL OF LUKE.

KEY word—Son of Man ; Luke was a physician ; he wrote the book of Acts—the Early Church historian ; fellow-traveller with Paul ; book of parables—twenty-five out of the fifty-two named ; written for one man—Theophilus ; has the largest chapter in the New Testament ; has twenty-four chapters, 1,511 verses ; the first chapter has seventy of the great Gospel words of the Bible ; each chapter has at least three great facts. The chapters are as follows :

1—Song chapter ; 2—Nativity chapter ; 3—John the Baptist chapter ; 4—Conqueror's chapter ; 5—Fishermen's chapter ; 6—Teacher's chapter ; 7—Life chapter ; 8—Sower's chapter ; 9—Marvellous chapter ; 10—Service chapter ; 11—Knowledge chapter ; 12—Professor's chapter ; 13—Repentance chapter ; 14—Poor Man's chapter ; 15—Lost and Found ; 16—Rich Man's chapter ; 17—chapter of Contrasts ; 18—Humility chapter ; 19—Sinners' chapter ; 20—Question chapter ; 21—Watchers' chapter ; 22—Sad chapter ; 23—Redemption chapter ; 24—Victorious chapter.

Great things named in this Gospel not found in the other three : Angels announce the birth of Christ ; widow of Nain and her son ; Christ anointed by the sinner at Capernaum ; Parable of Fig Tree ; the Seventy sent out and their return ; the ten lepers ; Parable of the Good Samaritan ; Parable of Prodigal Son ; Parable of Rich Man and Lazarus ; Parable of Importunate Widow ; Jesus before Herod.

GREAT BIBLE FACTS—IN LUKE'S GOSPEL.

CHRIST'S first sermon was, from the human side, a great failure. They all got mad and tried to kill him. Chapter iv. 28-29.

Luke iv. 32-40 explains John xiv. 12, and if we believed God truly, it would be so now as told in 1 Cor. xii.

Peter, James, and John, the fishermen, left all to follow Jesus immediately after the biggest catch they ever had. Chapter v. 7-11.

Let every man go after one man, as did the four in Luke v. 18-26, and he will be saved as surely as that man.

So great was the preaching of Christ that it drew men hundreds of miles to hear him, and bad men, too—even those vexed with unclean spirits.

The last thing that Jesus ever did for his disciples was to lead and bless them. Luke xxiv. 50.

The first sermon Christ ever preached to his disciples began, "Blessed be ye."

The devil overreached himself in Luke xv. 2. If hell could blot that out, it would be done quick. There are three lost things in Luke xv.—lost sheep, lost money, lost son, but all were found.

One poor beggar blessed by God set the whole city of Jericho praising the Lord. Luke xvii. 45.

A GOOD PROOF.

JUST try it."
"Try what?"

Why, reading Beale or Bacon, Spenser or Shakspeare, to a poor lost soul in sin, for the purpose of lifting him out of the sloughs of despond, or the darkness of despair. You who put so much dependence on scholasticism and scholarship, just try a bit of it on some wayward boy or fallen girl. You will read till you are blind, and they will be no better; but now try something else. Take the old Bible, and go to any place or any one you please—for Light doesn't quarrel with the quality of darkness it has to deal with—open up first at the Safety Psalm, the ninety-first, then take Luke fifteen, and you won't have gotten to the third parable, before your hearer will feel a mighty tug at his soul, and if you will keep right on, the power of the Word of God will lift that one higher than an angel—to be a child of God.

How I would like to get ten thousand preachers next Sabbath to throw away, for once at least, their well spun sermons, and go in their pulpits, after a week of prayer, open up the Scriptures to 1 Peter i. 23, and from there to the end of the chapter, begin to expound and preach.

Peter's experience at Pentecost would soon be repeated.

That memorable sermon that got three thousand converts was nearly all words of God, not words or thoughts of Peter.

THE CONVERTS' CHAPTER.

ISAIAH XII.

HERE we get the one great chapter for *Converts*. In all the Bible there is no portion of Scripture so good, so fitting, so just to the point, for one who has lately been born into the kingdom of God, as the twelfth of Isaiah.

The only way to get into this old world is to be born into it; and so the only way to get into the family of God is to be born into it; and we are never born, in either case, full-fledged men and women, but babes—wee, tiny, little bits of babes, who need milk and not meat. Now, some Scripture would be poison, or death, to these. So we must rightly divide the word of truth unto them, keeping them away from things not easily understood. If I know aught about it, the kitchen is

no secondary place in a home, and from it go gruel, crackers, toast, and tea to the sick-room ; light foods to the nursery ; and the solids for the big folks. That's the way to plan in the household of faith.

Here is the children's portion ; after giving the chapter named at the head, we then read and study :

John xv.,	.	.	.	.	The Abiding Chapter.
1 Peter ii.,	.	.	.	.	The Christian Chapter.
Proverbs iii.,	.	.	.	.	The Wisdom Chapter.
Ephesians iii.,	.	.	.	.	The Bottomless Chapter.
Psalm xviii.,	.	.	.	.	The Deliverance Psalm.
Psalm xxxii.,	.	.	.	.	The Instruction Psalm.
Psalm xci.,	.	.	.	.	The Safety Psalm.
Job xxix.,	.	.	.	.	The Character Chapter.
Hebrews xi.,	.	.	.	.	The Faith Chapter.
James ii.,	.	.	.	.	The Work Chapter.
Ephesians vi.,	.	.	.	.	The Soldier's Chapter.

Also other Scriptures of the same character, such as Matt. v., vi, and vii., Exodus xx., Isaiah xli., and the books of Philipians, John, Nehemiah, and Colossians. After these can come Luke, Acts, etc.

BIBLE GLEANINGS.

BIBLE Gleanings. Isaiah xlii. 16 was written to help men in the dark.

Deut. xxviii. 7 is for sorely tempted hearts.

Matt. vii. 7 is the triple triumphant promise of the Bible.

Isaiah xli. 10 is a prop for weak backs.

John xv. 7 gives the conditions for answered prayer.

Phil. iv. 19 is the mighty promise of the Bible.

Haggai ii. 8 was given for those who must raise money.

Rev. xxi. 7 makes poor men rich, and rich men richer.

John v. 24 is the sinner's security for salvation.

Acts i. 8 was written to shake the world.

Luke xix. 10 is the Gospel in one verse.

Lev. xvii. 11 is the centre of all theology.

Psa. i. 3 is especially for young men.

Rev. xxii. 17 gives the trumpet-call of the whole Bible.

THE BOOK OF PHILIPPIANS.

DEAR reader, sit down and give this letter of Paul a good reading. It is full of such helpful things, and is one of his best. There can be no finer reading than the second and third chapters. Then to search out the different characters of whom he writes, and about whom he writes, is a sweetness peculiar to this work.

What a verse of contrasts is the twelfth of the fourth chapter ! I think maybe this bit of Scripture gives us an insight into the "ups and downs" of life as much as any to be found anywhere. Piety does not insure one from want, but thank God it does assure them in want, and the nineteenth verse follows like a harvest of plenty after years of famine.

For my readers who suffer in bodies filled with aches and pains, and they are not a few, I would direct their attention to the last verse of chapter three. A hallelujah will follow.

Discouraged Christians should dwell much on the sixth verse of the opening chapter. Such truth is like bread to the starving.

I meet some folk who think it wrong to long for death. I don't know how they would expound the twenty-third verse of chapter one.

Now and then some big, noted infidel visits a town, and the crowd pours out to hear him, and the good hold their heads low and sigh. Look up ! Look up ! Verses ten and eleven of chapter two will as surely come true as that two parallel lines never meet. If you could get the depth of meaning in verses

five and six of the last chapter, there would be no more worry in your life, and a life without worry is more than gold or silver.

Churches as well as individuals have their characteristics, and this Philippian church was known for its liberality. No church in all Macedonia contributed for Paul's expenses like it. Some churches are liberal and some stingy—what kind is yours?

ISAIAH LIII.

DEAR reader, let me help you. Not by any brilliant article or by any wit or human wisdom, but by the word of God. Promise yourself and the Lord Jesus that you will set aside five minutes in each one of the next twelve days, and that time you will give to meditation on Isaiah, chapter fifty-three, a verse a day. There are but twelve verses, but no consecutive twelve verses are like them in all the Bible. After you have learned them by heart, read the two other atonement chapters which go with this one: Hebrews ix., and Leviticus xvi. Once you possess the truth of these three, and God can, and will, if you will let Him, use you for His glory tenfold more than now. Acquire this additional capital, and, well invested, your returns will be better than that from stocks or bonds.

MAKE THEM DO IT.

MAKE every theological student and Christian worker commit to memory the following:

The Sermon on the Mount.

Psalm xci.

John xiv. and xv., and

Paul's great resurrection chapter, 1 Cor. xv.

Here is a nugget of gold from Spurgeon's mines, too good to be lost:

"When a man gets to cutting down sin, paring down depravity, and making little of future punishment, let him no longer preach to you. Some modern divines whittle away the Gospel to the small end of nothing. They make our Divine Lord to be a sort of blessed nobody. When you see a preacher making the Gospel small by degrees and miserably less, till there is not enough left of it to make soup for a sick grasshopper, get you gone. As for me, I believe in the colossal—a need as deep as hell, and grace as high as heaven. I believe in a pit that is bottomless, and a heaven that is topless."

GOD'S SUPPLY.

THERE are so many lean Christians, thin, frail, weak, and powerless, that it will not be amiss to slip in seven of the "Abundants" found in the Bible, that they may feed thereon and grow fat.

Please don't pass them on to your neighbor; it may be a spiritual looking-glass might reveal many needs of your own.

Abundant mercy, 1 Peter i. 3.

Abundant grace, 2 Cor. iv. 15.

Abundant consolation, 2 Cor. i. 5.

Abundant joy, 2 Cor. viii. 2.

Abundant pardon, Isaiah lv. 7.

Abundant peace, Ps. xxxvii. 11.

Abundant entrance, 2 Peter i. 11.

THE POWER OF LOVE.

TAKE your Bible and turn to the close of two great chapters, Romans viii. and Ephesians iii.; read slowly and with deep meditation: now turn to First Corinthians, chapter xiii., and read the whole, only substitute love for the word

charity, all through. Couple with all this John iii. 16 and Jeremiah xxxi. 3.

Follow all this reading by quiet moments of thought. Let no one disturb the silence, and this simple Bible reading will be food for you, rich and wholesome and nutritious.

For lines of thought I would suggest:

1. The character of love that would give an Only Son.
2. The love that is willing to give life for enemies.
3. Love that makes sinners joint heirs with Christ.
4. Love that changes sour sinners into sweet saints.
5. Love that is undying, unending, eternal.

MIGHTY GRACE.

JUST think of the grace it took to bring a Jew to this point: "And all that believed were together and had all things common, and sold their possessions and goods and parted them to all, as every man had need." (Acts ii. 44, 45.) A close, stingy old Hebrew converted; now see him, as his gold is flowing into the common treasury for others' benefit as well as his own. Not a little of it given, but all. There is his rival in business who couldn't make it go, and came for the borrowing of a few shekels one day, and was stoutly refused. He has been converted, too, and now a good share of our friend's bekahs go to support him and his children. Oh, I tell you, it was great grace that did such things for Jews. I wonder do we need the same to-day?

GROWING RICHER.

"I CAN'T give up" is the mental answer many young persons give to the question of conscience about serving God. The world is so fair to them, the pleasures are so many, and the promises so big, that they hesitate. The words of Mary Atkinson with a double meaning might well swing a faltering spirit into the narrow path:

As we climb heaven's stairway, we need not grieve
For the fine carved work of the step we leave;
For brighter than all which has gone before
Is the near approach of the Palace Door.

WHAT JESUS IS TO ME.

NO poetry can give in better words or thought what Jesus is to me than the following verses, which were arranged by the late C. H. Spurgeon. I make a place for them here, dear reader, that you may open your Bible and copy these lines on a fly leaf and sign your name underneath:

What the hand is to the lute,
What the breath is to the flute,
What is fragrance to the smell,
What the spring is to the well,
What the flower is to the bee,
That is Jesus Christ to me.

What's the mother to the child,
What the guide in pathless wild,
What is oil to troubled wave,
What is ransom to a slave,
What is water to the sea,
That is Jesus Christ to me.

MEET THE CONDITIONS.

THERE are hosts of religious grumblers who growl because they do not get from God what other folks do. If they would stop sputtering and go to thinking, soon they would be enriched. The fact is, God's blessings and gifts are conditional, always. There is no use praying for pure air in a sewer. Get out of the ditch. When God says, "I will send thee help from the sanctuary and strengthen thee out of Zion," the best thing for able people to do is to go to church.

Take salvation: you would be surprised at the number of men and women, of good sense, too, who for years have been crying unto God to save them. There has not been a moment since they were old enough to sin, but God wanted to do this. There is no need of crying long days and nights unto God for what He is waiting to bestow. Any who will receive Jesus Christ as their Lord and Master, will get salvation by getting Him.

So with love, joy, and peace, let one receive the Holy Spirit by faith, and in the life He comes, and the fruit of His abiding presence and power is love, joy, and peace.

Meet the conditions, and every promise may be fulfilled in your life, dear readers. Try it.

GRUMBLERS.

SOME members of the church live on Grumble Avenue, hard by Discontent Street. They dump their moral (?) ashes in the street, never wash the sidewalk or paint the front door. Take it altogether, they are a poor, miserable lot. Many die early and are buried in unmarked graves. They seldom leave any money, but when one does it is willed away to the "Society for Fault Finding," that spares no pains to invest it to the best advantage. Now and then members of this society get on the committees and in the boards of direction. We need some machinery whereby these can be ground up and baked over, or melted down and molded over into men of praise, whose dwellings shall be on Thanksgiving Street, close by Avenue Content.

TO SECURE HELPFUL BIBLE READING.

MANY read the Bible without profit or pleasure. They are like those who hastily swallow food, getting no pleasure out of the sense of taste, a Heaven-born gift, and afterward suffer much from dyspepsia. Many Christians thus partake of the word of God, which is the bread of life. Young converts, like young children, must be taught. Let the following be put on the blackboard, or printed on a card, that the eye, as well as the ear, may catch the truth.

25 OUT OF 1440.

There are fourteen hundred and forty minutes in every day ; out of these I promise God and myself to give, at least,

Ten minutes to reading the Bible,

Ten minutes for meditation on what I have read, and

Five minutes for prayer.

TAKE TIME TO BE HOLY.

W. D. LONGSTAFF.

"Be ye holy : for I am the Lord your God."—*Lev. xx. 7.*

1. Take time to be holy, speak oft with thy Lord,
Abide in Him always, and feed on His word ;
Make friends of God's children, help those who are weak,
Forgetting in nothing His blessing to seek.
2. Take time to be holy—the world rushes on,
Spend much time in secret with Jesus alone ;
By looking to Jesus, like Him thou shalt be,
Thy friends in thy conduct His likeness shall see.
3. Take time to be holy, let Him be thy guide,
And run not before Him whatever betide ;
In joy or in sorrow, still follow thy Lord,
And, looking to Jesus, still trust in His word.
4. Take time to be holy, be calm in thy soul,
Each thought and each motive beneath His control ;
Thus, led by His Spirit to fountains of love,
Thou soon shalt be fitted for service above.

Inspirational Lectures.

INSPIRATIONAL LECTURES.—No. 1.

THEME :

CHRISTIAN WORK AND WORKERS.

THE design of this lecture is to give the fundamental facts which underlie all Christian service.

The reason so many "workers" fall out by the wayside, or cease to be effective, is because they get no adequate conception of the duty and service belonging to the Christian life. They build on sand instead of rock, and when the storm of test and trial comes, they go down, and great is their fall.

This lecture considers three things:

1st. THE WORK.

a. It must be understood:

A clear conception of Christ's mission ;
A knowledge and feeling of "a lost world ;"
Relations we bear to local and foreign fields.

b. It must be undertaken:

The magnitude of the work—known ;
Our allotment and personal responsibility ;
Connectional interests, "mob or army."

c. It must be continued:

The "Try and give up" people ;
The "Try and try again" folk ;
The "Persistent" worker.

2d. THE WORKER.

a. Must be willing:

Willingness, not ability, the first consideration ;
The relation of "willingness" to God ;
Gifts unto willing people from

	{ Holy Spirit.
	{ mankind.

b. Must be teachable:

Additional equipment gained ;
Correct evolution in man and methods.

c. Must be persistent:

Cause and effect—need of time ;
The "Immediatelys" of God ;
The "Waits" of God.

3d. THE LORD OF THE HARVEST.

a. He takes all responsibility when we do our best:

Incorrect and correct views of responsibility.

b. He provides necessary means and all power:

The presence, promise, and power of Jesus.

c. He rewards all faithful workers:

Study the "I know thy works" of Revelation.

INSPIRATIONAL LECTURES.—No. 2.

THEME :

THE KIND OF CHRISTIANS DESIRED.

1st, By the Lord of the Harvest ; 2d, By people for whom Christ died.

In a word, they are

NEED-MEETERS.

My Christian friend, you will be wanted by the world if you are a *need-meeter*. Rather a queer name, but *so* appropriate.

In Phil. iv. 19 it is written, "My God shall supply all your need according to his riches in glory by Christ Jesus."

The difference between "welcome" and "unwelcome" Christians.

Hungry folks like those who give food ; they hate and reject those who furnish serpents and stones.

Now, as a Christian, you are God's servant and ambassador ; and to the poor and needy you are to go with this message, that if they will meet the conditions laid down by God, of seeking first the kingdom of heaven, *their needs are to be met* ; whether of mind, body, or soul.

The three kinds of people :

1. *The Rich.*

They need James v. 1-6. They need 1 Tim. vi. 17-19. "Warning."

2. *The Self-Supporter.*

1 Tim. vi. 8-10. "Warning and winning."

3. *The Poor.*

They need Matt. vi. 33 and James ii. 15-16. "Winning."

Note the *grades* in each class, and deal with them accordingly.

Note Christ's method of dealing with these classes.

The rich ruler, Simon and the feast, Publican in prayer, woman in adultery.

Jesus was such.

The poor received Him gladly.

Some rejected Him.

Note the reason why :—

"Good things not always pleasant."

This you are to believe and practically illustrate.

Any Christian worker that presents *only* salvation to the soul of a worthy hungry man, dishonors God. You are to meet his every need by the power of the Gospel. Don't give him money ; give him meat. If you can't do it, find some one who can ; then help him get work ; help him to help himself.

Don't you dare to always be using the microscope to find the motive of a sinner's seeking God. I challenge you to disprove this fact : that two-thirds of the reason for the return of the prodigal son in Luke xv. was because he was hungry and wanted some good food. Jacob's wrestling prayer was largely induced by the knowledge of the coming of Esau with four hundred men. He had foully cheated him of a birthright, by a mess of pottage.

The church can take care of the worthy poor. God has given her membership enough for this ; so we must be need-meeters. Give yourself, and get others to give.

SOME DEAL-OUTS.

Deal out courage to the faint-hearted ;
 Deal out love to the sad and sinful ;
 Deal out comfort to the sorrowing ;
 Deal out money where it will be a blessing ;
 Deal out fatherhood to the fatherless ;
 Deal out kindness to the down-trodden ;
 Deal out sympathy to the unfortunate ;
 Deal out reproof to the ungodly ;
 Deal out food to the hungry ;
 Deal out hospitality to the homeless ;
 Deal out advice to the ignorant ;
 Deal out wisdom to the foolish ;
 Deal out help to the helpless ;
 Deal out salvation to all mankind.

Do not excuse yourself because you may not have any or much of the above. *Get! Get from God*, quickly, and scatter with lavish hand.

The constant growth of a "Need-Meeter" is towards *unselfishness*.

It is this class who have fulfilled to them, Proverbs xi. 24 and 25.

INSPIRATIONAL LECTURES.—No. 3.

THEME :

INSPIRED LEADERS.

TEXT.—"Truly I am full of power by the spirit of the Lord, and of judgment, and of might."—*Micah* iii. 8.

Object of the lecture is :

- 1st, To explain why some leaders are effective and some not ;
- 2d, To give the results of inspiration ;
- 3d, To give the sources of inspiration.

Success or failure is due almost without exception to the leader. This has always been so, is now, and ever will be. Great things are brought to pass, not by a *committee* of means, but by a *man* of means.

Examples: Nelson, Wellington, Bismarck, Washington, Grant, Wesley, Luther, Stokes, etc.

People who are inspired "bring things to pass," because,

- 1st, They bring and give LIFE ;
- 2d, They accomplish the purpose of God.

Examples: Noah, Moses, Elijah, Samson, Peter.

Such leaders are *effective*, because,

- 1st, They, their persons, are inspired ;
- 2d, Their plans are inspired by themselves. Note—Good plans uninspired do not succeed.
- 3d, Their supporters are inspired—Napoleon's way of doubling his army.

The results of inspiration are seen :

In the leader, by his manner of voice, gesture, and general character. He is a constant source of help to all his environment ; sometimes of reproof, often rebuke, always love.

He will make a good meeting ;

He will inspire his theme, and

His theme and he will inspire his hearers.

There will always be results from an inspired leader.

Note—Inspiration does not always show the same in different persons. Study closely the "Gift Chapter," 1 Cor. xii.

There is inspired quietness—"The glory of the heavens." "Shine."

There is inspired prose—Rugged men and their truth.

There is inspired poetry—Silver-tongued speakers.

There is inspired noise—singing—"Holy disorder."

There are inspired tornado-like men—"Men on fire."

There are inspired mountain-like men—Great characters.

The Sources of Inspiration are :

1st, *The Spirit of God.*

Joel ii. and Acts ii.
Acts i. 8.

2d, *The work itself.*

Christian work is { 1, A holy work—work of God and for God.
2, Eternal in its results, for weal, not woe.
3, Its immediate results for good.

3d, *The theme or occasion.*

Inspirational themes—The Gospel.

Inspirational occasions—Where you may present JESUS.

4th, *Aspiration and consecration.*

Aspire to please God.
Human "well done's."

EXHORTATION—Are you a leader?

Are you an inspired leader, unto yourself?

Are you an inspirational leader, unto others?

INSPIRATIONAL LECTURES.—No. 4.

THEME :

MANNER—"LIFE."

WHEN in the manner of the leader, and conduct of the service, there is shown life, revealing God, making the hearts of the people assembled to burn with delight or to weep over their sins and shortcomings, then will there be "good success" in every way.

The following manner should possess leader, and those led :

Joyful :

1. Faith and love and joy show on the face and come out in gesture and song.
2. Produced by God's fulfilled promises then and there.
"The presence of God."
3. This "lifts men up" where they can get a footing on the "Rock of Ages."
4. It is an index, telling what is to come. "Expectation."

Helpful :

1. No trouble to get people to a "help-full" service.
2. This kind of advertising brings the crowd.
3. This kind glorifies God; the opposite dishonors Him.
4. "Helpful manner," "Helpful man," "Helpful meeting."

Solemn :

1. Absence of levity.
2. Fulness of worship.
3. Sorrow for sins.
4. Reverence for Deity.

Pointed :

1. *Look* as though you were there for something.
2. *Act* as though you expected something to happen.
3. *Plan* so as to righteously expect success.
4. Let everything—looks, gestures, Scripture, prayers, songs, and all tell.

Where a meeting partakes of the above manners, there the two following blessings will be found : 1. *The people will be there ;* 2. *God will be there to bless them.* These two things brought to pass, and "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom

as the rose. It shall blossom abundantly, and rejoice even with joy and singing."

There is much in the way a leader comes in and takes his seat; much more in the way he acts after he has taken it; still more in the way he "opens" the service; and yet still more in the way he carries it on to the close. I take it that Christ and Paul told as much by their manner as by their words. *They* were full of life, and hence what they said partook of the same element.

INSPIRATIONAL LECTURES.—No. 5.

THEME :

MANNER—"DEATH."

THE *manner* in which a leader conducts a service determines largely the *results* of the same.

I name some of the most objectionable :

Formal :

1. The same old songs, same old prayers, same opening and closing.
2. No change in the leader's spirit, hence no change in the service.
3. The spirit of God is against formality.
4. The spirit of the age demands change and life.

Cold :

1. If the leader's spirit and manner are cold, the meeting will be "chilly."
2. Cold praying and cold singing and cold speaking produce death.
3. The need of a warm, sympathetic, and spiritual atmosphere.
4. The heat of a burning zeal and faith needed for the good of all.

Pointless :

1. No aim sought, produces coldness and formality.
2. A pointless meeting is a blank cartridge.
3. Is shown by the leader's disjointed methods and use of means.
4. Made pointless by needless and sinful repetition.

Deathlike :

1. Note the deathlike singing of hymn—Poe's "Raven."
2. Note the deathlike *actions* of the leader.
3. Note the deathlike inertia of the congregation.
4. Note the deathlike results of such manners.

Cost what it may to sensibilities, *get out* and *keep out* of the above-named manners in the conduct of meetings of all kinds.

"Thou hast a name to live, and art dead," is apt Scripture for thousands of services, which by their objectionable manners have been killed—murdered, I would say.

Many will say, "But how can we get out?" There are two ways :

1st, *By the Leader.* Let him "get out of ruts" *before* he gets in the meeting; then with a holy boldness pull the meeting out. Some will get angry, but that won't hurt.

2d, *By those in the service.* Some one, or a few banded together for the purpose, upset the leader's cold plans by sudden surprises of good things, with life thrown in. It may mean revolution, but this, too, is not bad under the circumstances.

INSPIRATIONAL LECTURES.—No. 6.

THEME :

HOW TO MAKE POOR SPEAKERS OVER INTO GOOD ONES.

As a rule, as one *speaks* in a service, he will be helpful and effective, or not. Many poor speakers take part in meetings who could, if they followed a few simple rules, become most desirable persons for that service.

Consider the following :

1. Your manner.
2. Your voice.
3. Your face.
4. Your message.
5. Your object.

As to *manner* : let it be earnest and natural ; don't permit yourself to be stiff or formal. Be careful how you sit in your chair ; don't cross your legs, or tip your chair, or be rude in this respect. Don't wear such clothes as will make you conscious of them. Let your gestures be born of the occasion, and fitting. You don't want to invite sinners to Christ with your fist doubled up. Some can talk best standing perfectly still ; others must move about. Some do too much of both. Strike a happy medium. Let this be the rule—To show your whole being is in what you say—body, soul, and spirit.

As to your *voice* : here is where so many fail ; they put no sympathy in it. There is either a snarl or bite in it, or a monotone, which is almost as bad. Some yell, others speak too low. Here are some guides for you :

Speak to the largest number ; that is, turn your face that way.

Speak so they can hear.

Speak so they will know you mean it, by the tone of your voice.

Speak often slowly, then fast. If you want to enforce great points with a high pitch, do so, but be sure to fall again to the usual tone when through with that point.

Cultivate "soft words ;" they turn away much wrath.

And your *face* must be the living picture of your message ; facial expression has as much to do with the effect of a message as the message itself. Don't hesitate to show your feelings. It is not the eye that sees, but the soul that comes to the eye and looks out. *Be sure they see your soul.*

As to the *message* : that means you have something to say ; for of all bad things, the worst is to hear one talk and say nothing. "Be sure you have something to say, and say it ;" say it with vim. Never weaken it with apologies ; plunge right in, and when through, *quit*. Dress it up so that they will catch the first expressions ; weave in illustrations to make it plain. Be fresh in what you give, and in giving it. Know this : God will just as surely bless you beforehand *in getting your message ready*, as He will bless you at the moment of delivery. Get something in you before you attempt to give anything out.

People quickly discern whether you have anything worth listening to, and if you have they will always give you ear. Woe betide the man who, by past experiences, makes his hearers frown when he rises to speak. *It's awfully hard to listen to nothing!* Don't serve out that kind of matter.

The *object* of your speaking will aid you much, if it is well defined in your own mind ; then other things will fall largely into line ; but if you have no object, or an unworthy one, it will be very hard, almost useless, to try to speak with effect.

INSPIRATIONAL LECTURES.—No. 7.

THEME :

THE BOOK OF ACTS.

God's Hand-book on Revivals.

THE book was written by Luke, Paul's companion. He was a physician.

The key words are "The Name of Jesus."

The second chapter of Joel, and the second chapter of Acts, *lived out*, will surely bring a revival.

It is preëminently the book of the "Holy Ghost."

Note three things in the whole book :

- 1st, *The number of prayer meetings,*
- 2d, *The number of converts,*
- 3d, *The number of people who got mad.*

The following is a complete list of the twenty-eight chapters :

- | | |
|------------------------------------|---------------------------------|
| 1. Ascension chapter, | 15. Circumcision chapter, |
| 2. Pentecost chapter, | 16. Macedonian chapter, |
| 3. Lame Man's chapter, | 17. Athenian chapter, |
| 4. John and Peter's chapter, | 18. Corinthian chapter, |
| 5. Ananias and Sapphira's chapter, | 19. Ephesian chapter. |
| 6. Deacons' chapter, | 20. Farewell Message chapter. |
| 7. Stephen's chapter, | 21. Paul's Arrest chapter, |
| 8. Philip's and Eunuch's chapter, | 22. Paul's Defence chapter, |
| 9. Saul of Tarsus' chapter, | 23. Prison chapter, |
| 10. Cornelius' chapter, | 24. Felix' chapter, |
| 11. Gentile chapter, | 25. Festus' chapter, |
| 12. Herod's chapter, | 26. Agrippa's chapter, |
| 13. Antioch chapter, | 27. Shipwreck chapter, |
| 14. Lystra chapter, | 28. Barbarian and Rome chapter. |

Every soul-winner should read this book through once a month, if possible, and note :

On first reading—How the *Holy Ghost* carried on the work of Christ.

On second reading—How converts were secured.

On third reading—How all classes of people were reached.

On fourth reading—How joy and faith and the Holy Ghost work together.

On fifth reading—How different results were had in different places.

On sixth reading—How suffering and joy went hand in hand.

On seventh reading—How the first eight chapters contrast with the last twenty.

The book of Acts gives the work, the book of Romans gives the word, of the preachers. Note : Right work, right word, right workers.

This book teaches, above all else, the need of *the power* of the Holy Ghost upon the worker.

When reading, read also the epistle which belongs thereto ; for instance, when you read the Ephesian chapter, read also Paul's letter to that church ; or the Macedonian chapter, then read Philipians, of course.

Get the three Missionary Journeys of St. Paul well in mind.

A good map is essential to a full knowledge of the book.

Keep in mind that the book covers about thirty years of history ; *i. e.*, from A. D. 33 to A. D. 63. It is supposed Paul became a martyr in Rome, A. D. 66, just after his second letter to Timothy. Some think it was June, and that he was beheaded.

Note the time Paul spent in prison, and that most of his epistles were written there. Maybe, if he had been free all the while, he would have gone right on preaching, and never have written at all. A strange Providence often shuts men up to do their best work, like John Bunyan in Bedford jail, or Milton in his blindness.

The eleventh chapter of Second Corinthians gives a picture of Paul in his troubles. It is the epitomization of all his agony ; with a hint of another " thorn " in the next chapter.

Note always that it is the book of the ACTS of the Apostles, not the *Resolutions* of the Apostles. *They did something.* It is a book of " doings," over against " sayings."

INSPIRATIONAL LECTURES.—No. 8.

THEME:

"SUGGESTIONS FOR WORKERS."

THE worst dead thing is a dead religious meeting. I beg of you, if there is such in your neighborhood, do one of two things quickly—either bury it or resurrect it. The latter is by far the better, as resurrection means life, and life is of God. Leave out the question of *propriety* altogether ; with good common sense, use any method that will stir the meeting to real activity. Wayland says, " Propriety is the grave of power." In many places the service is *too* proper. God is not the author of confusion, neither " is He the God of the dead." I presume when the fulness of First Corinthians, fifteenth chapter, comes (that is the great resurrection chapter of the Bible), there will be some holy disorder. A little now in some places would be effective.

Aim for *good* meetings rather than *great* meetings ; for *converts* rather than *crowds* ; for *daring* leaders rather than *dazzling* ones ; for *results* rather than *reports* ; for Mr. Sound-in-the-faith as your chief card, rather than Mr. Sound-ing-brass.

It is a mistake to read too much Scripture in a meeting. As a rule, a little well given, and made very plain by exposition and illustration, and then aptly applied, will bring the best results. It is the way the Scriptures are read that gives them power or not. Any parrot prophet will be of little account with the Divine message. The Word must take hold of the reader and his life, as well as that the life of God must go in it, to make it tell.

Do not open your meetings all the same way. Have variety to *begin* with, and close in like manner. It is the beginning and ending of services that are remembered longest. Too many meetings really open just as they are about to close, and some would be very powerful if closed just after opening.

Make a place in your plan of conducting the service where the people can be silent and can meditate, and with their *hearts* and *minds* worship God. As a rule, all meetings often worship with lip and ear, but to use these and neglect the other is not permanently beneficial. Not that the mind and heart do not join with the lips and ears in worship, but there are times when they alone should do the work.

Conviction of sin, so much needed and desired, is often produced by the Spirit, through a sharp word of reproof given an individual in private.

Do not always sing in the major key. Strike the minor ; it has a weird way of getting at depths in human nature where other means fail.

Remember this : Nothing but poor prayers, poor sermons, poor meetings, and poor preachers and leaders can be regulated by time. When a congregation get their eyes off the speaker and on the clock, he had better stop immediately ; better still if he had stopped before.

For young men who are entering the ministry, both of Paul's letters to Timothy and the one to Titus should be learned by heart. There are only thirteen chapters, and a week's hard work will result in knowing every verse, and that week will be followed by a lifetime of good unmeasured. The third chapter of Second Timothy is the "Bishops' and Deacons'" chapter, and these need to often go over the truth found there—their wives, too.

A very common mistake is to apply a rule to every circumstance in religious service; this works great harm. For instance: Young people's meetings should be for *young people*; that is, folks under forty. But to apply this rule everywhere and at all times would be death to many a good meeting. I have known many young men of seventy; they had young hearts and manners fitting a young folks' service.

See that a speaker's face shows well. Arrange the light for this. There is as much in what he *looks* as in what he *says*.

Try this: Call to a *private service* the folk of the parish who could and ought to take part in meetings, with prayer and testimony, but who do not, or if they do, are worse than useless. Then show them how to speak and pray in public, and make them practise then and there. Point out their mistakes. Spurgeon used often to call out his students, and, giving them a text, make them preach on it at once. It made them fine extemporaneous speakers. If colleges have debating societies to make "ready and effective" men, why should not the Church be alive to the same advantages for its good?

There is no more helpful or popular service, or part of a service, than to pass slips to those in the congregation and ask them to write "questions" on moral, ethical, scriptural, spiritual, or practical themes, and handing them out of the collection basket, by which they have been gathered at the same time as the offerings, to some one with a good voice, who reads them, and the pastor or leader answers them at once. It is a blessedly helpful thing for both leader and listener. The leader need not be afraid. If he can't answer, say so, or say, "I'll answer that next week," and then do so.

INSPIRATIONAL LECTURES.—No. 9.

THEME:

PREPARATION.

Its necessity, shown by historic facts:

From Genesis iii. to John iii., four thousand years.
 Scientific history of the world, billions of years.
 Moses and his forty years in Midian.
 Jeremiah and David.
 John the Baptist, before Christ.
 Christ's thirty years of getting ready.
 Paul and his three silent years. Gal. i. 15-18.
 John G. Paton and his missionary work.
 Wendell Phillips, Lincoln, and Grant.

1. *Preparation for life-work:*

- (1) Teach this truth to the young.
- (2) Ante-natal forces.
- (3) Elijah and the school of the Prophets.
- (4) Successful men of to-day had it hard, not easy, early in life.

2. *Preparation for sermon, address, or lesson:*

- (1) Prepare yourself.
- (2) Get full of your theme.
- (3) Get free, so that the Spirit can have His way.
- (4) The relation of prayer to success.
- (5) Get the feelings of Christ.

"Some years back a Roman Catholic priest was moving all Paris by his powerful, pathetic preaching in the great Cathedral of Notre Dame. The people came in thousands, waited for hours, and groaned and sobbed aloud while he talked about the sufferings of Jesus Christ, the terribleness of sin, and judgment, and hell. This priest, prior to entering the pulpit, was accustomed to descend into the vaults under the cathedral, and was there, by his own choice and instructions, suspended by some of his colleagues to a real cross and beaten with rods for the space of half an hour, in order that he might be the better prepared to speak to the people by some actual realization of what his Master had suffered on their behalf."

3. *Preparation for revival:*

- (1) Prayer.
- (2) Knowledge of the sinfulness of the people.
- (3) Read about revivals.
- (4) Go where souls are being saved.
- (5) Get in personal touch with a revivalist.
- (6) Get alone with God. } False communion,
i.e., self-centered blessings.

4. *Preparation for service or worship:*

If the preacher prepares, why should not the hearer?
Good seed on bad soil produces no harvest.
Four classes of hearers: wayside, stony, thorny—Good.

5. *Preparation for observance of the Lord's day:*

This lack brings sin.

6. *Preparation for prayer-meeting:*

The place of benefit and help.

7. *Preparation for death:*

May come soon and unexpected.

INSPIRATIONAL LECTURES.—NO. 10.

THEME:

SELF-RELIANCE.

Or the relation of Faith and Trust to Power and Success.

They win, who believe they can.

Study Mark xi. 22-24.

John xiv. 12.

Heb. xi. 6.

Peter on the sea, Matt. xiv. 22-31.

People who lack faith can do nothing in Christian warfare.

Faith in God is the first requisite; but there are other things in which one must trust. I give you the full list:

1. You must have faith in the triune God.
2. You must have faith in the Scriptures.
3. You must have faith in yourself.
4. You must have faith in your plans.
5. You must have faith in the people.
6. You must have faith in your work.
7. You must have faith in your helpers.

Twist that seven-fold cord about the world and the worker, and both will ascend in the moral and spiritual sky, heavenward.

EXAMPLES OF SELF-RELIANT MEN.

COMPILED BY SECRETARY GORDON, OF BOSTON.

PHILLIPS BROOKS was strongly urged by the president of Harvard College not to study for the ministry.

JOHN BUNYAN was persistently counselled by his friends not to publish his writings, and if he had been influenced by

their advice the world would never have heard of the "Pilgrim's Progress" or of the "Holy War."

"*WILL*" *CARLETON* was discovered by his father reciting his "original" poems, out in the field, in the presence of waving grass and nodding stalks of corn. Carleton, Sr., expressed his opinion very strongly to Carleton, Jr., to the effect that a first-rate farmer was, for all practical purposes, better than a third-rate poet, and urged him to cease writing poetry and persist in good sensible ploughing. The father of "Will" Carleton lived long enough to enjoy the shelter of a house built by money secured in payment for his son's "third-rate" poetry, and was compelled to acknowledge, good-naturedly, that "the boy was right."

JAY GOULD, in his youthful days, was possessed with an ambition to secure a thorough education. He begged his father to send him to the academy located near the Gould homestead. The father of Jay Gould was not sure that it was "worth while" to send the boy to an educational institution, and the boy was compelled to pursue his studies in an original manner by methods adopted at the suggestion of his own fertile imagination.

CARLYLE encountered great difficulty in securing a publisher for his early works. He carried the manuscript of his first book from publisher to publisher without meeting with a successful reception for the first-born child of his intellect. The book was finally taken up by an American publishing concern, a certain keen-eyed Bostonian having discovered rare literary merit in the productions of the unknown youth.

HENRY W. LONGFELLOW sent a few of his poems to a friend who was editor of a periodical, and asked him to publish the poems if they were worthy of public attention. The editor at once sought the office of a young man who was better acquainted with Longfellow than himself, read the poems to him, and then urged the mutual friend that if he had any regard for the future of the would-be poet, he would certainly use his personal influence with the ambitious youth to forsake the realm of literature for the realm of law. And yet Longfellow persisted in writing poetry, and the world still persists in reading the same poetry; and the first poems, which created such alarm in the mind of the conservative editor, are counted worthy to be classed with the last and best productions of the poet's pen.

When the *BELL TELEPHONE* stock was first issued there were those who regarded the whole thing as an exceedingly doubtful enterprise. It is said that a certain mechanic who had accepted a liberal number of the shares of stock in payment for services rendered, the actual cash not being forthcoming, finally, in a fit of practical humor, papered the walls of his room with the finely engraved certificates of stock, as a personal reminder of his own stupidity in accepting stock certificates instead of patiently waiting for the hard cash. Suddenly the stock began to assume undreamed-of values, and then the patient care with which the mechanic moistened that wall paper, of such unique design and suggestive pattern, removing it by an operation, the evolution of which was more gradual than the rising of the sun an hour before the dawn, was indeed wonderful to behold.

Poets have been urged to desist by their nearest neighbors and warmest friends; inventors have been laughed at by the very persons who were finally most benefited by their inventions; youthful authors have been counselled to stack their pens; would-be millionaires have been persistently informed that their "genius for business" was not equal to the average. But the poet has persisted in the production of poetry; the inventor has insisted upon the final success of his invention; the writer has said to himself, "Woe is me if I write not;" and the poor but energetic youth has finally become the merchant prince.

Believe in yourself. Believe concerning yourself that you are able to do, by persistent application, that which any other member of the race has achieved by the same sort of persistent application. Stability gives birth to every form of ability.

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."

INSPIRATIONAL LECTURES.—NO. II.

THEME :

"CONSTANCY."

Or how to get awake and keep so, in religious life and service.

1st, Get enough life, that you can live. Many have only "spells of religion."

Why Christ came—that we may have "abundant life."

Be sure you have *life*—not something that looks like it.

Many people are mere "moral machines."

2d, Feed that life with the Word of God. Study the three classes of church members :

1. Bible skimmers—"Good."

2. Bible readers—"Better."

3. Bible thinkers—"Best."

Study here Psalm xix. and cxix., with Isaiah lv.

3d, Use your life for others. Selfishness in religion, as elsewhere, means death.

How it can be done :

1. In the usual services.

2. In special personal work.

3. In extraordinary occasions.

4th, In spite of all outward or inward difficulties, cling to daily *private prayer*.

1. Have your closet of prayer.

2. Have petitions ready; think out well what you need from God.

5th, Keep with the crowd, to see their needs. Christ moved among sinners. So must we.

It is where sin touches humanity, that one can get the meaning of "Lost" and "Hell."

6th, Never get away from God, or let him get away from you.

There is no constancy, nor can there be any, apart from God in Christian life. This is the full meaning of John xv.

7th, Make much of :

The Cross of Christ,

The Blood of Christ,

The Bible—the Word of God, and

The Holy Ghost.

Let your watchword be :

"Souls are lost—They must be saved."

ILLUSTRATIONS FOR LECTURE No. II.

"You cannot fight without wounds of body, soul, and spirit."

"Swords are for use, not brandishment."

"People do all but 'weep over souls.'"

"They go on cheating, lying, sinning." The awfulness of this!

"Create—organize—inspire."

WHAT BECAME OF THE APOSTLES.

"*Matthew*, supposed to have suffered martyrdom, or to have been slain with the sword in Ethiopia.

"*Mark*, dragged through the streets of Alexandria, in Egypt, until he died.

"*Luke*, hanged on an olive tree in Greece.

"*John*, put into boiling oil, but escaped, and died a natural death at Ephesus.

"*James the Great*, beheaded at Jerusalem.

"*James the Less*, beaten to death with clubs, after being thrown from the Temple.

"*Philip*, hanged up against a pillar at Hierapolis.

"*Bartholomew*, flogged.

"*Andrew*, bound to a cross, and until he expired preached Christ.

"*Thomas*, run through with a lance.

"*Jude*, shot to death with arrows.

"*Simon Zelotes*, crucified in Persia.

"*Matthias*, first stoned and then beheaded.

"*Peter*, crucified with his head downwards.

"How little do we suffer compared with these!"

MEMORANDUM.

Special Edition for
"Young People's Meetings"
Ocean Grove, 1895

HINTS

on Prayer
Revivals and
Bible Study

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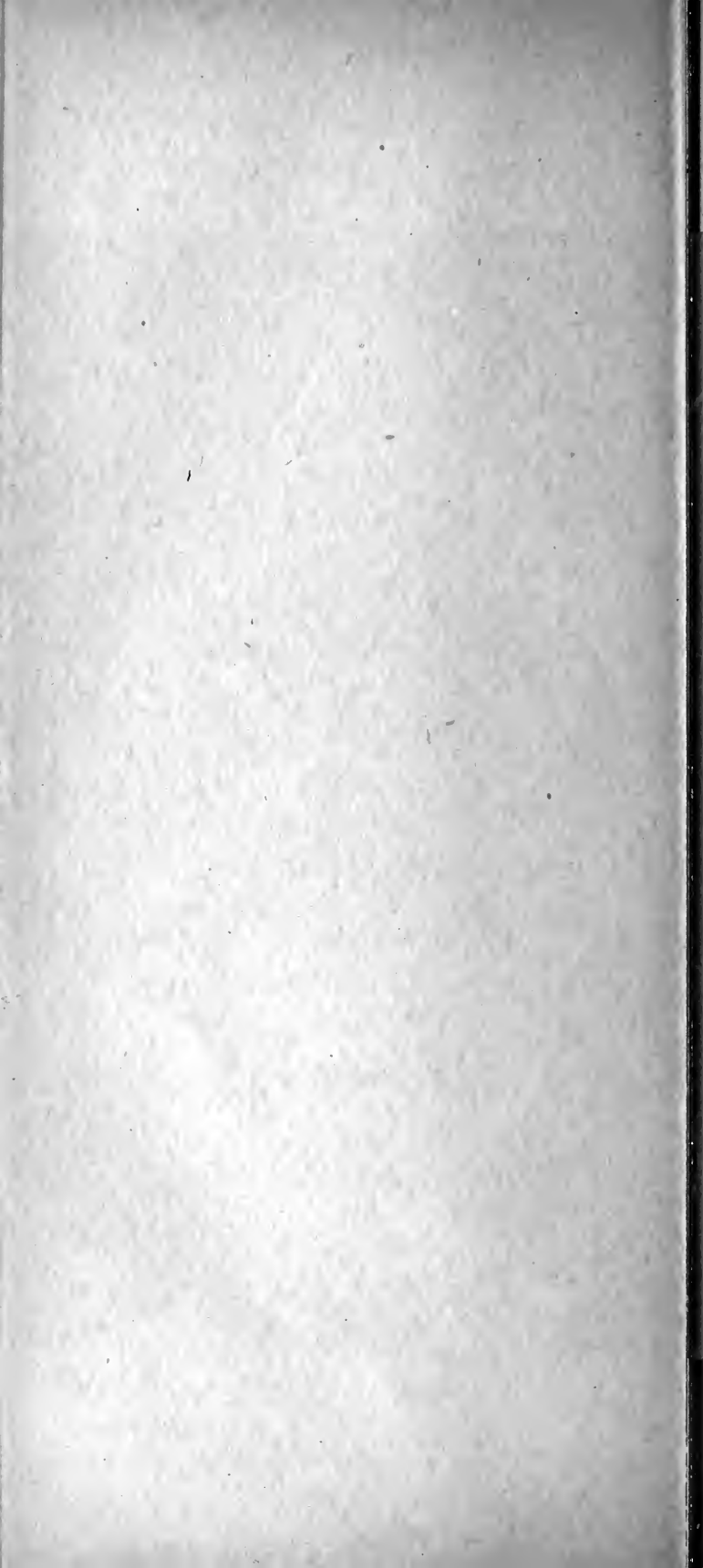
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And he said unto them, Go ye into all the world,
and preach the Gospel to every creature.
—Mark XVI, 12.

But ye shall receive power, after that the Holy
Ghost is come upon you: and ye shall be witnesses
unto me both in Jerusalem, and in all Judea, and
in Samaria, and unto the uttermost part of the
earth.
—Acts I, 8.

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Your friend

H. W. H. W.

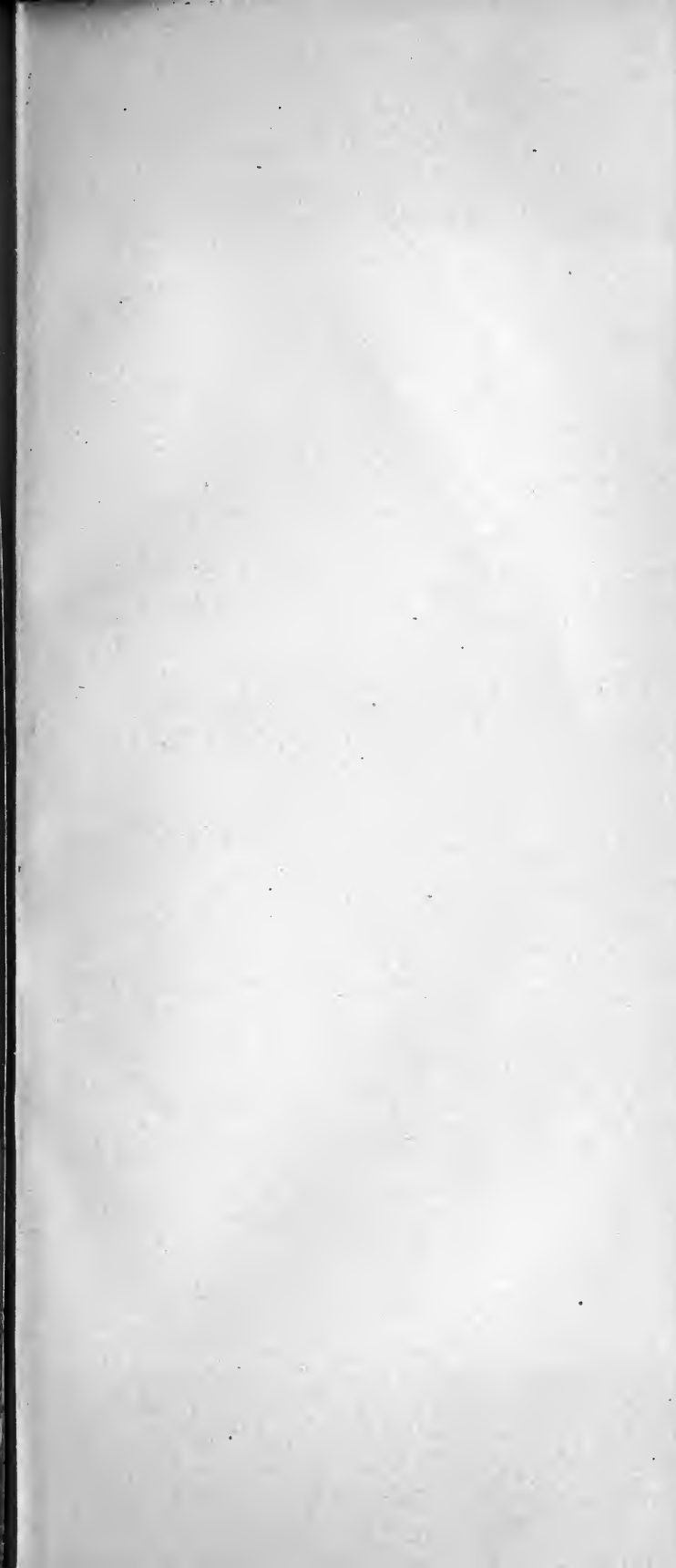


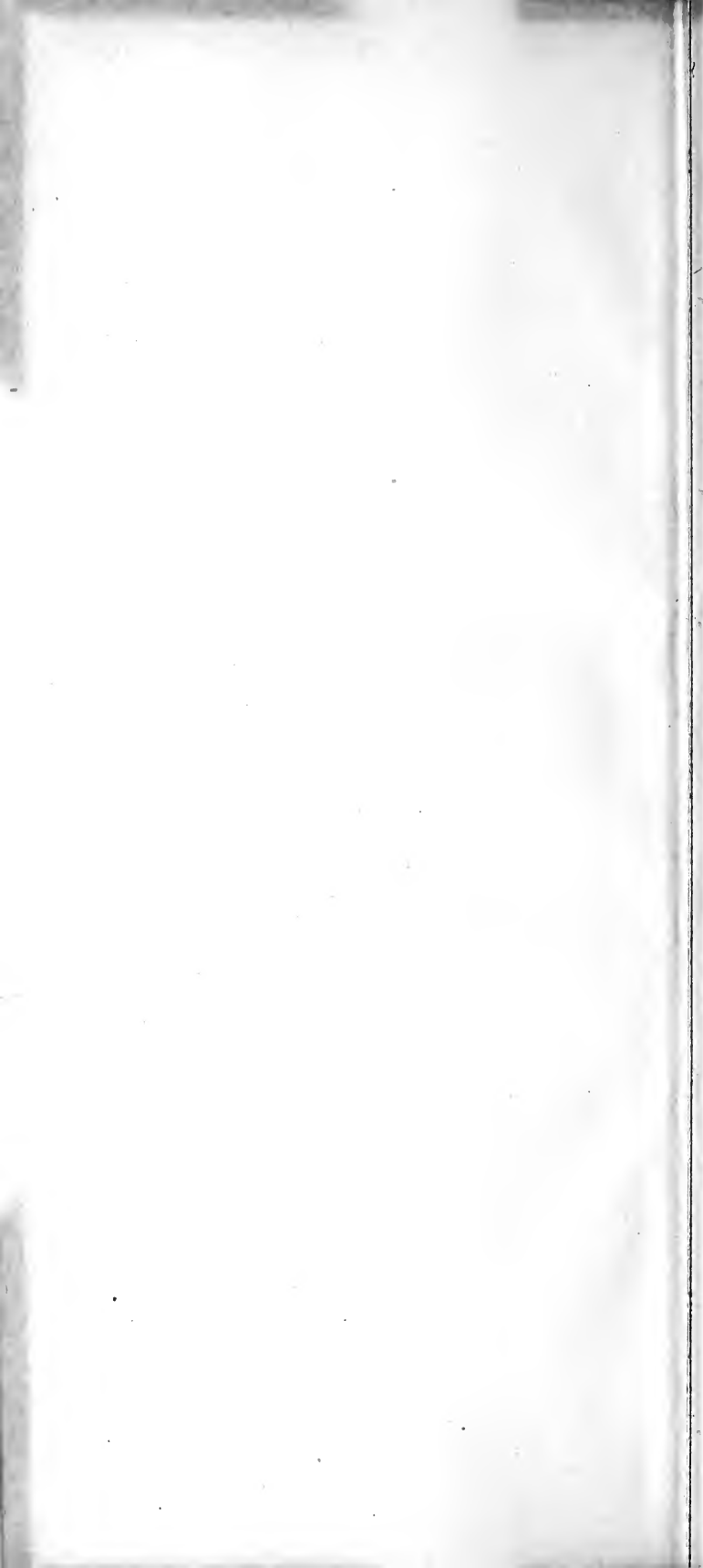
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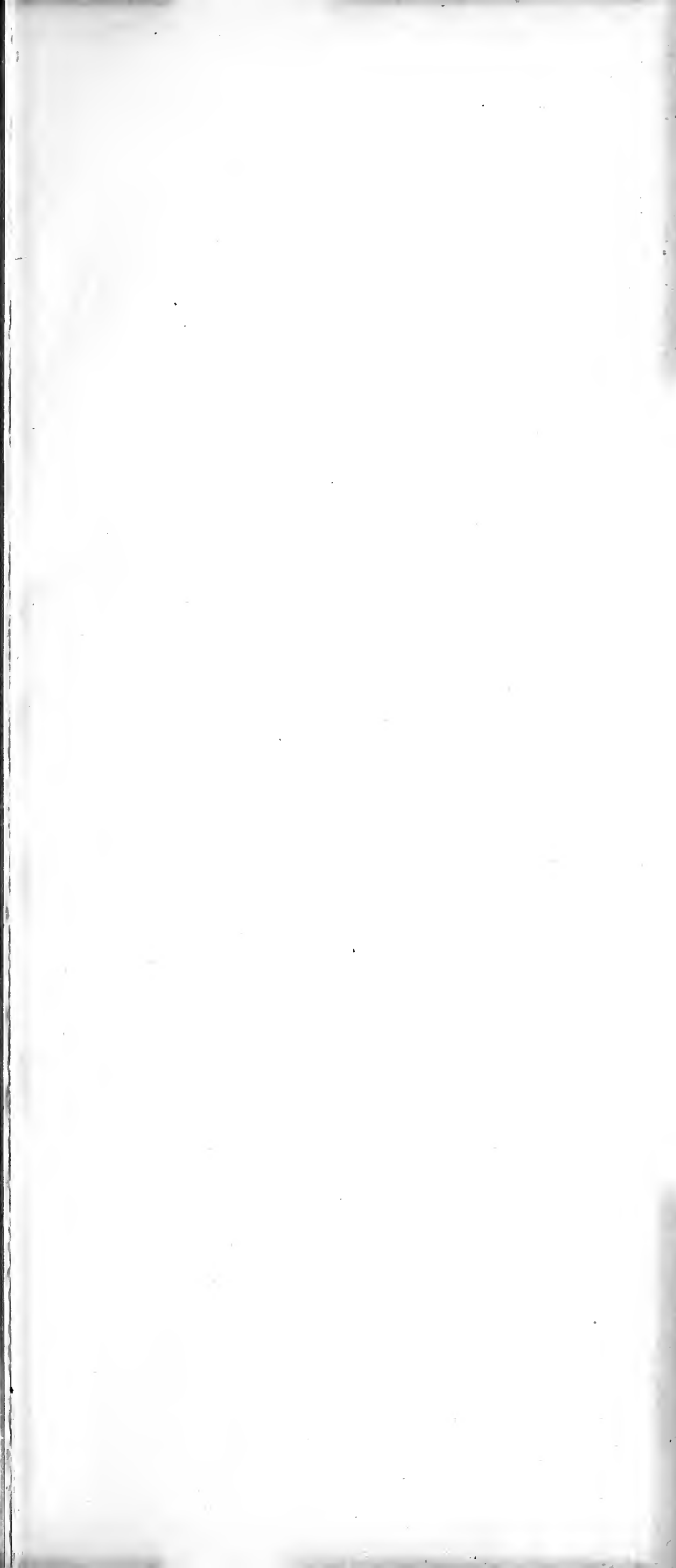
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